SURAH OF AL-WAQI’AH

THE RESEARCH:
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AL-WAQI’AH

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THE REFERENCES

1) https://quran.com/al-waqiah/info

2) https://quran.com/al-waqiah

THE BACKGROUND 1

Adapted from Tafsir Ibn Ashur

Themes and purpose:

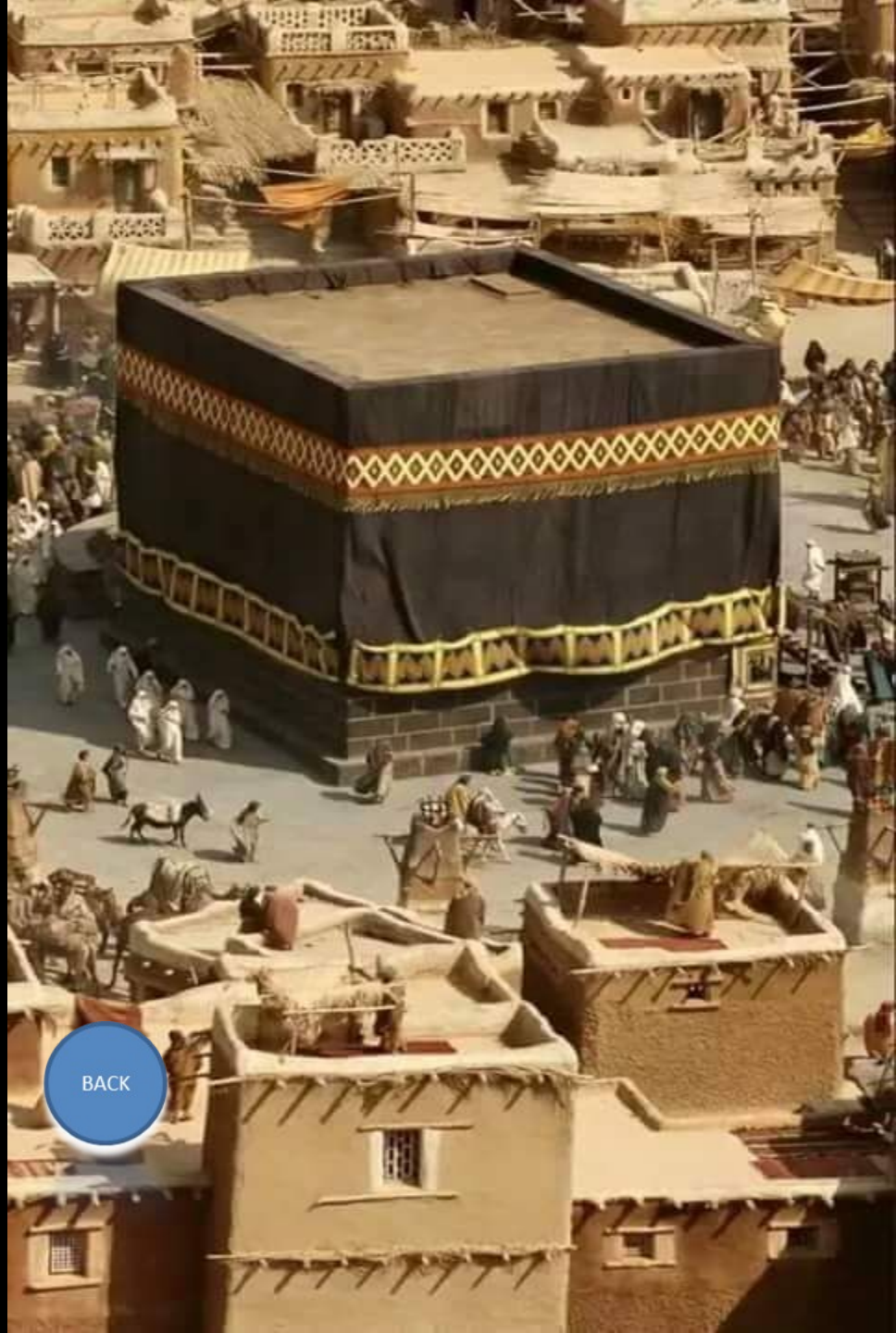
This Makkan surah is primarily dedicated to the certainty of the Resurrection and Judgment. It divides humanity into three groups based on their deeds and establishes the possibility of the second creation by providing proofs of Allah’s power found in nature, birth, and death. The surah concludes with a strong affirmation of the divine source of the Quran.

Context of Revelation:

Era: Makkan according to the authoritative commentators.

Context: The surah was revealed during the Makkan period when the polytheists vehemently denied the Resurrection. Its severity is evidenced by the Prophet's statement that it was one of the surahs that contributed to his graying hair.

Chronology: It is counted as the 46th surah in the order of revelation, revealed after Sūrat Ṭā-Hā and before al-Shuʿarā'.



Name and Virtue

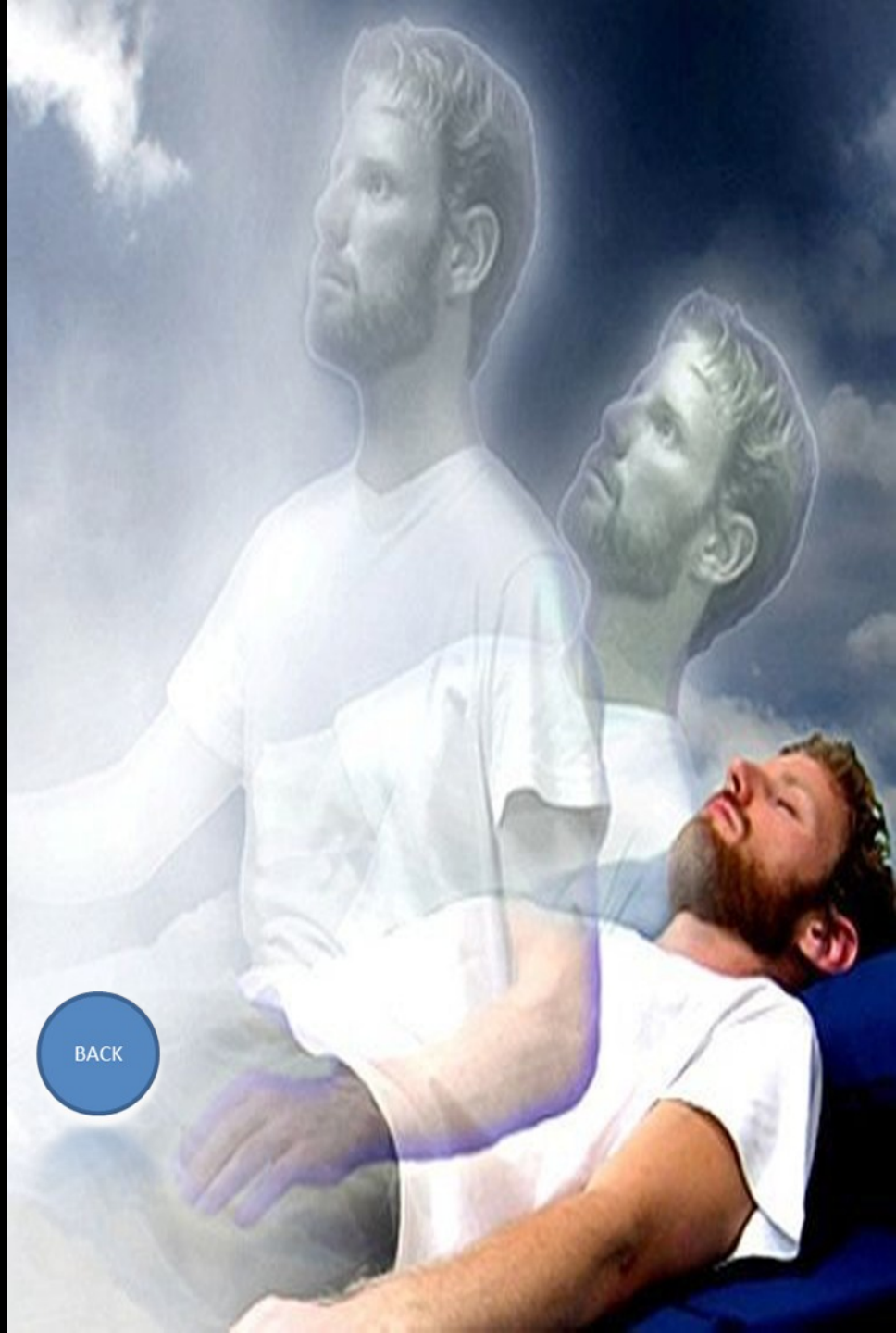
- Name: The surah’s established name is "Sūrat al-Wāqiʿah" (The Inevitable Event), a name based on its opening and attested to by the Prophet (ﷺ) and the Companions.

- Virtue: A weak ḥadīth states that whoever recites it every night will never be afflicted with poverty.

Surah Overview:

- The necessity of reflecting on the Day of Judgment and confirming its inevitability. [1-2]
- Describing the cosmic upheaval that occurs at the beginning of the Hour (e.g., the leveling of the mountains and the shaking of the earth). [4-6]
- The classification of humankind into three groups and the description of the resulting reward or punishment for each. [7-56]

- Establishing the possibility and certainty of the second creation through proofs of Allah's power in creation. [57-74]
- The proof of Allah's power by demonstrating that He can remove the soul from the body despite the efforts of human beings to hold onto it. [83-87]
- Affirming that the Quran is a divine revelation that the polytheists have denied. [75-82]
- Concluding with a command to glorify Allah and praise His name. [96]



THE AYAT IN DETAILS 2

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ١

When the Inevitable Event takes place,

BACK

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ٢

then no one can deny it has come.

BACK

خَافِضَةٌ رَّافِعَةٌ

It will debase some and elevate others.[1]

Footnote - 1

Unlike this world of sheer injustice, the Hereafter will put everyone in their right place. The righteous will be elevated in Paradise, while the wicked will be humiliated in Hell.

BACK

إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾

When the earth will be violently shaken,

BACK

وَبُسَّتِ ٱلْجِبَالُ بَسًّا ۝٥

and the mountains will be crushed to pieces,

BACK

إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ
هَبَآءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ

becoming scattered particles of dust,

BACK

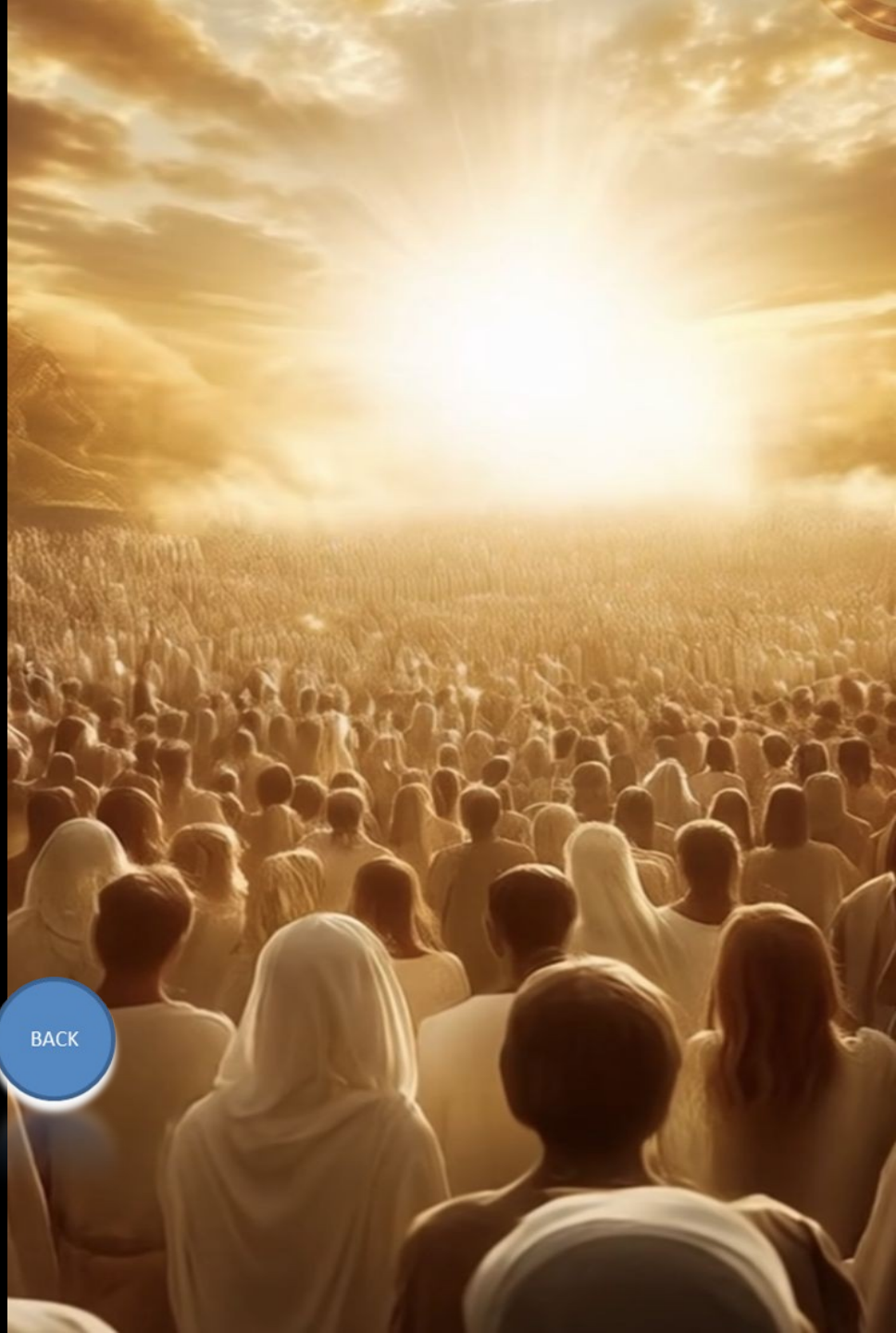
وَكُنتُمْ أَزْوَاجًا ثَلَٰثَةً ٧

you will all be divided into three groups:

BACK

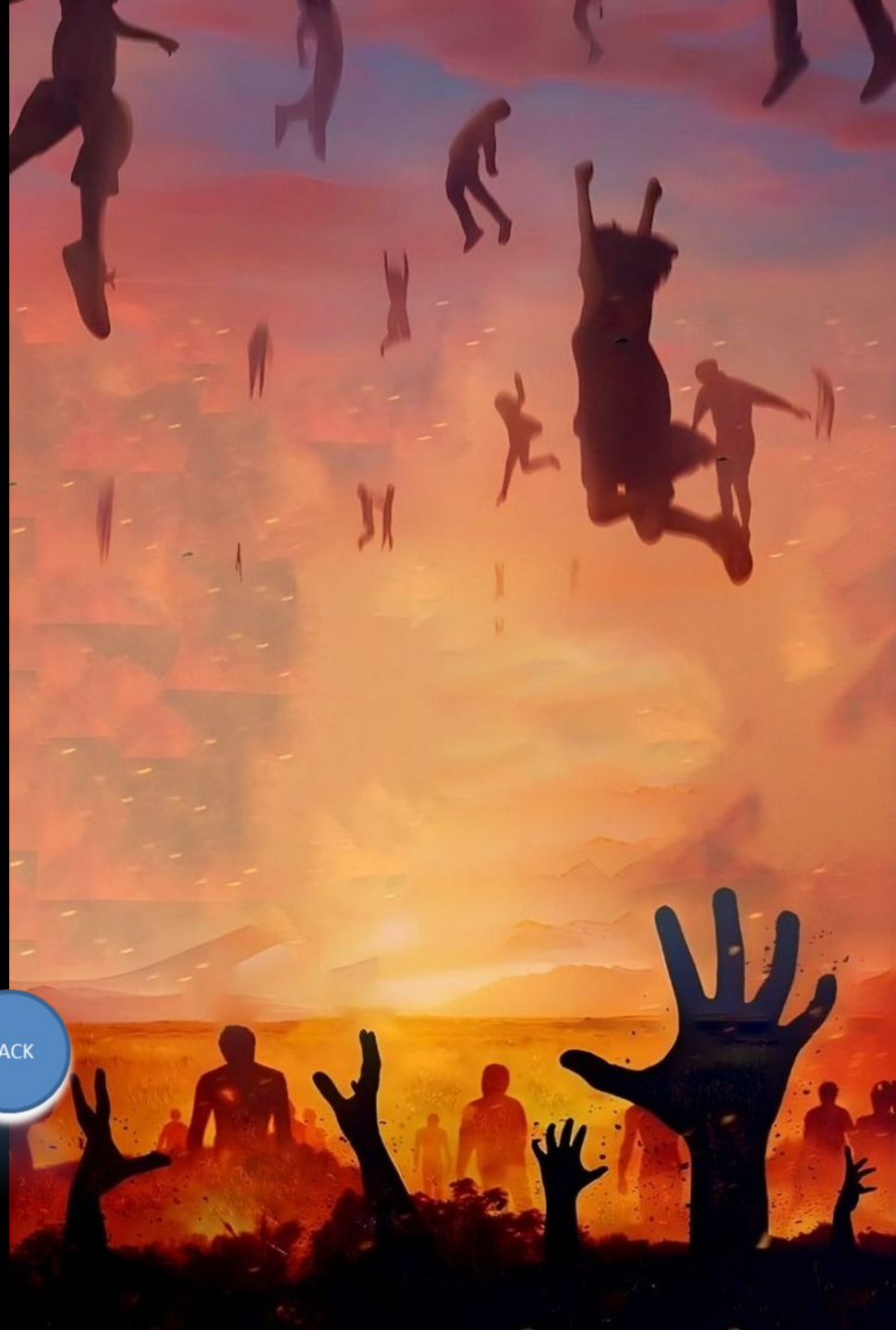
هَبَآءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ
مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ

the people of the right, how blessed will they be;



مَآ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ٨ وَأَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ مَآ أَصۡحَٰبُ
ٱلۡمَشۡـَٔمَةِ ٩ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ١٠ أُوْلَٰٓئِكَ ٱلۡمُقَرَّبُونَ ١١

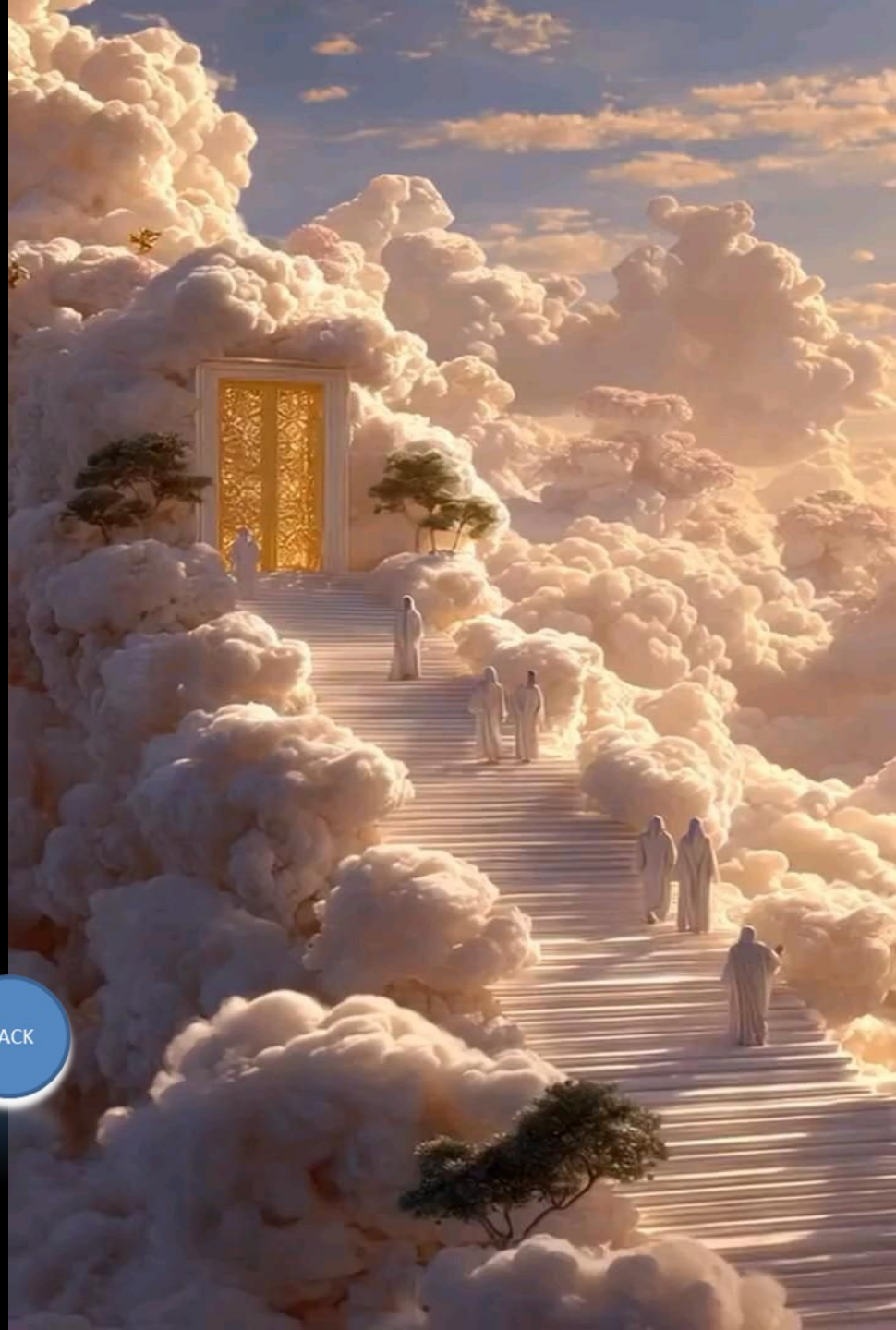
the people of the left, how miserable will they be;



BACK

وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ١٠

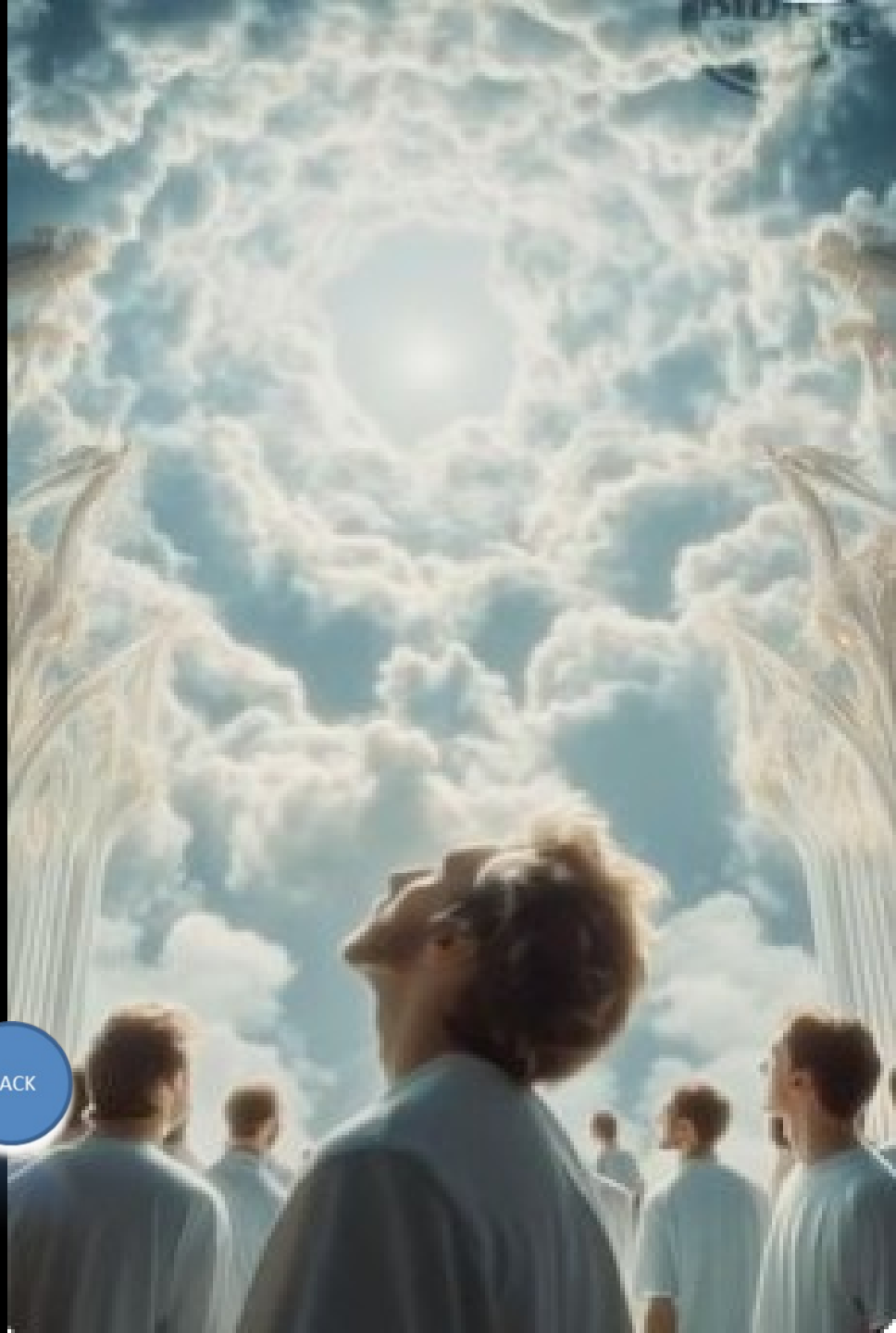
and the foremost [in faith] will be the foremost [in Paradise].



BACK

أُولَٰئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾

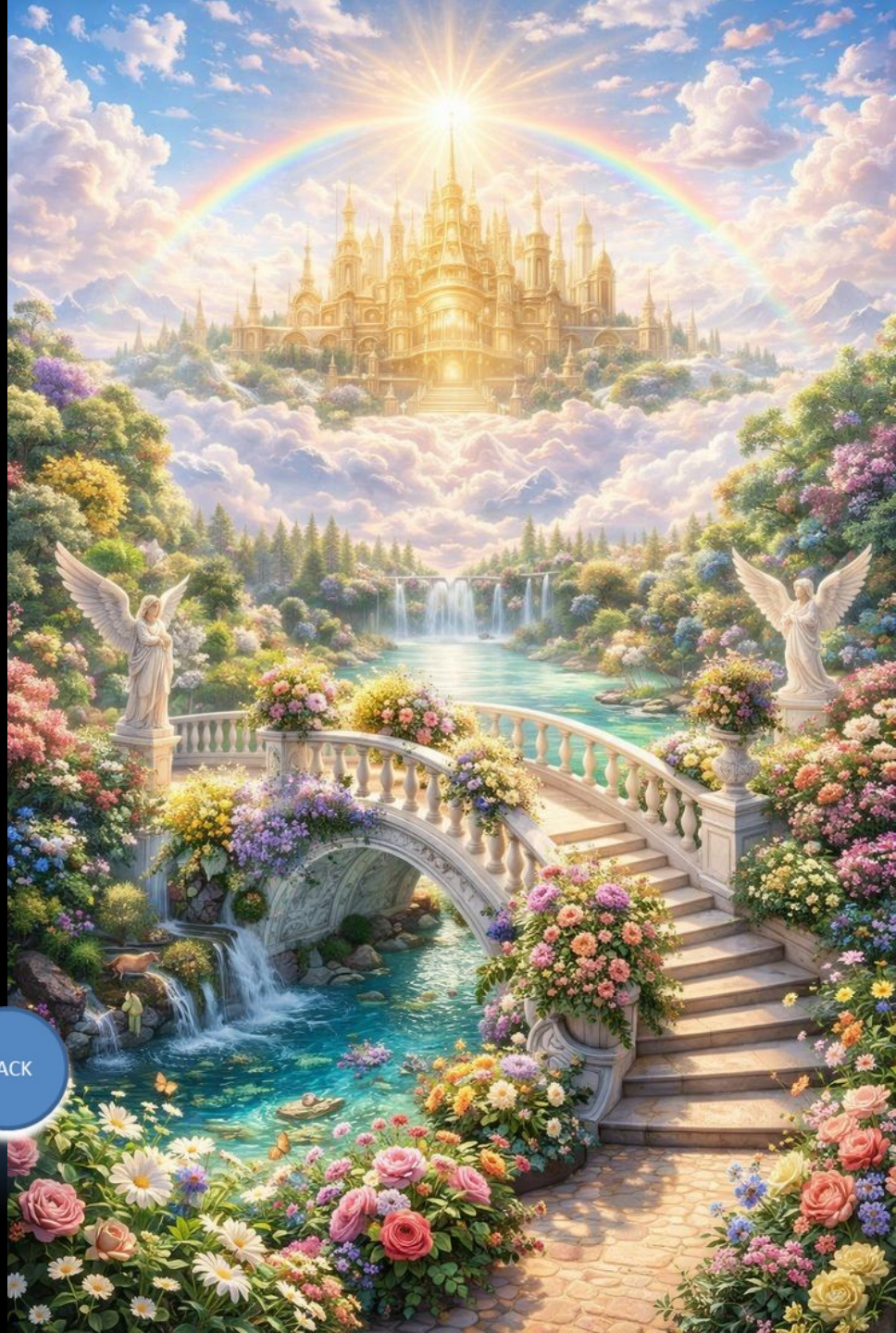
They are the ones nearest to Allah,



BACK

فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾

in the Gardens
of Bliss.



BACK

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾

They will be a multitude from earlier generations

BACK

وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ

and a few from later generations.

BACK

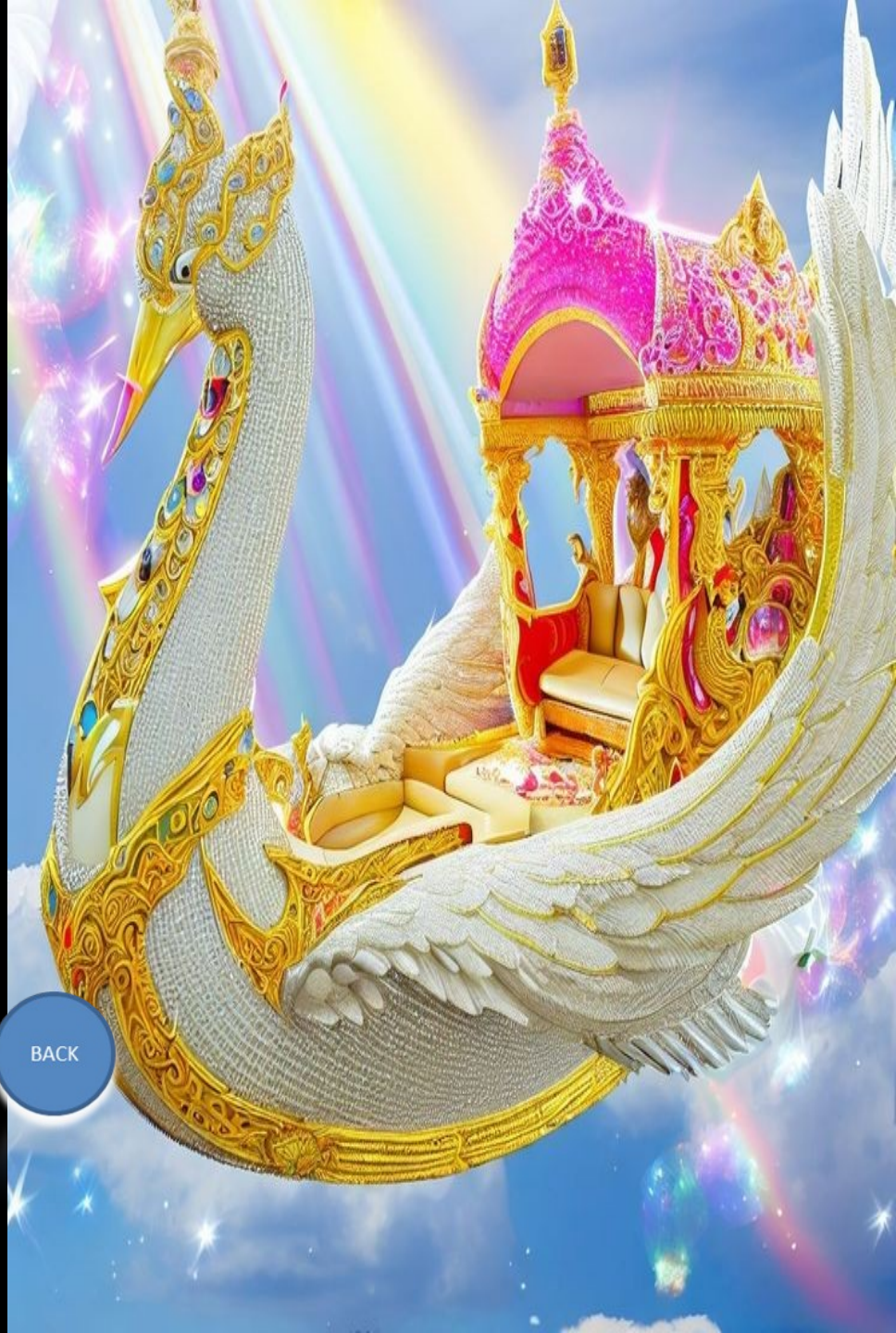
عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

All will be on jewelled thrones,

BACK

مُتَّكِـِٔينَ عَلَيۡهَا مُتَقَٰبِلِينَ ١٦

reclining face to face.



يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

They will be waited on by eternal youths

BACK

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

with cups, pitchers, and a drink of pure wine from a flowing stream,

BACK

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾

that will cause them neither headache nor intoxication.

BACK

وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ

They will also be served any fruit they choose

BACK

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

and meat
from any bird
they desire.

BACK

وَحُورٌ عِينٌ ﴿٢٢﴾

And they will have maidens with gorgeous eyes,

BACK

﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَالِ اللُّؤْلُؤِ
الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا

like pristine pearls,

BACK

جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾

□all□ as a reward for what they used to do.

BACK

There they will never hear any idle or sinful talk—

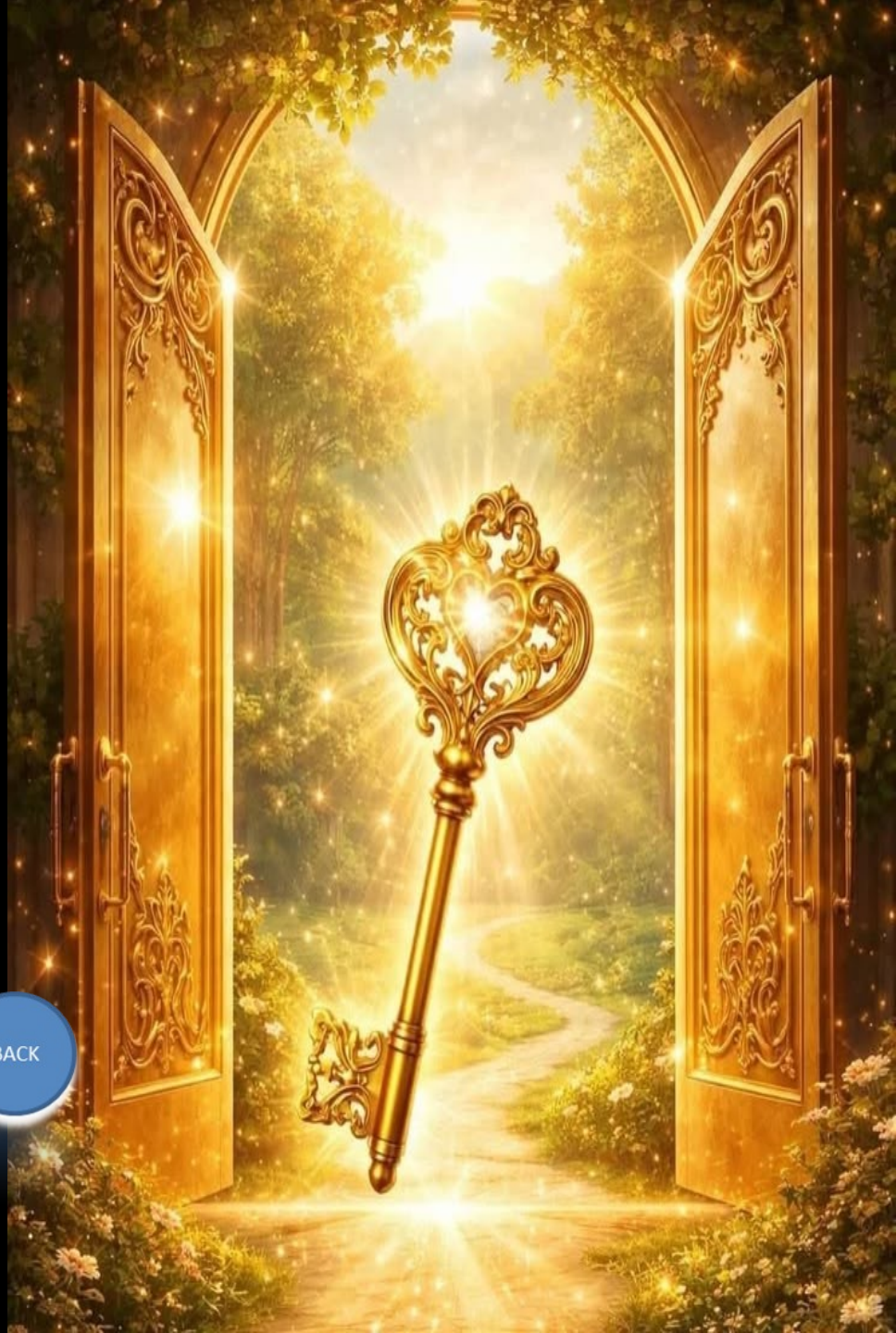
BACK

إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾

only good and virtuous speech.1

Footnote - 1

Another possible translation: “only exchanging greetings of peace.”



BACK

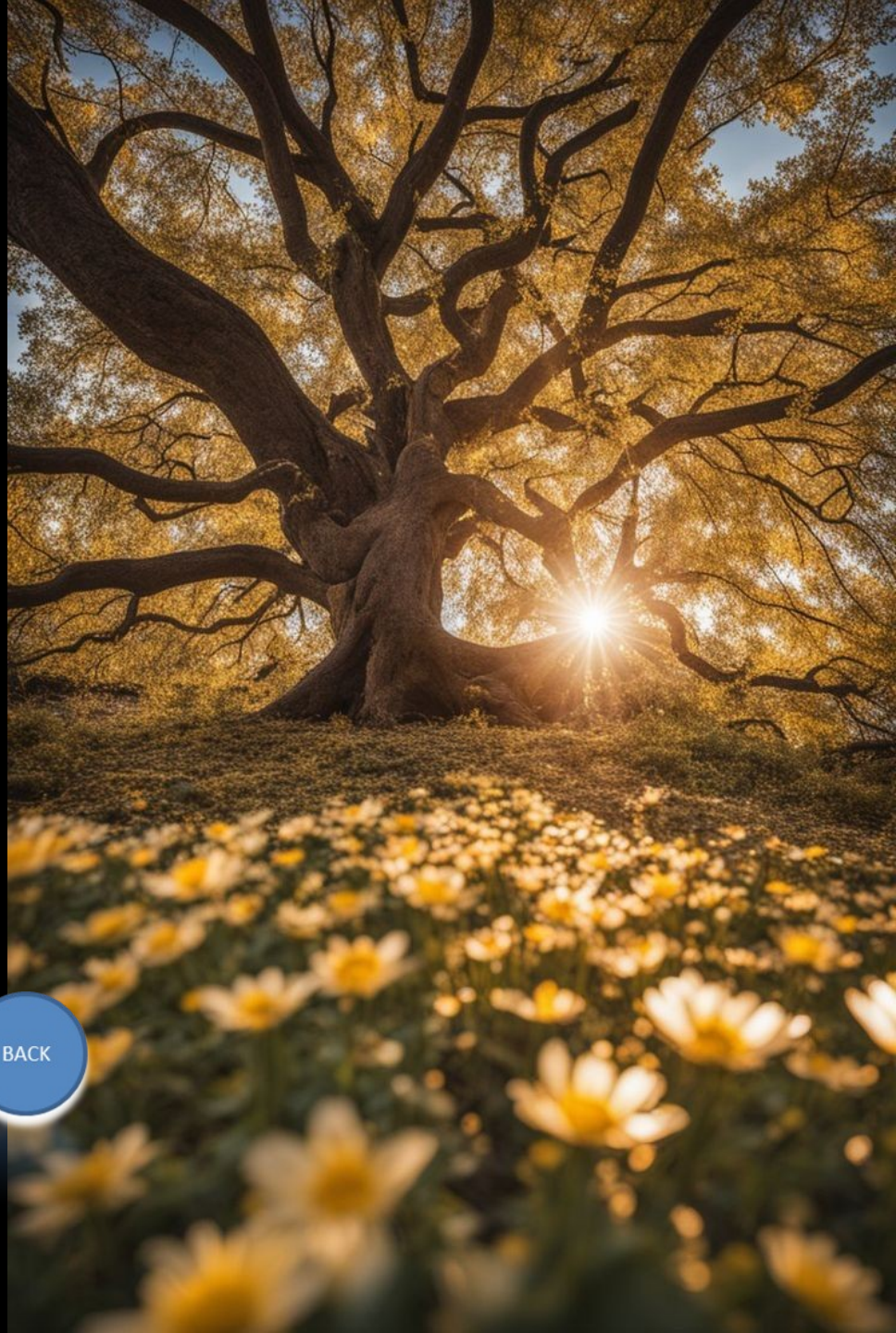
وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾ وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ
ٱلْيَمِينِ ﴿٢٧﴾ فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ

And the people of the right—how blessed will they be!

BACK

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

They will be
amid thornless
lote trees,



BACK

وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾

clusters of bananas,

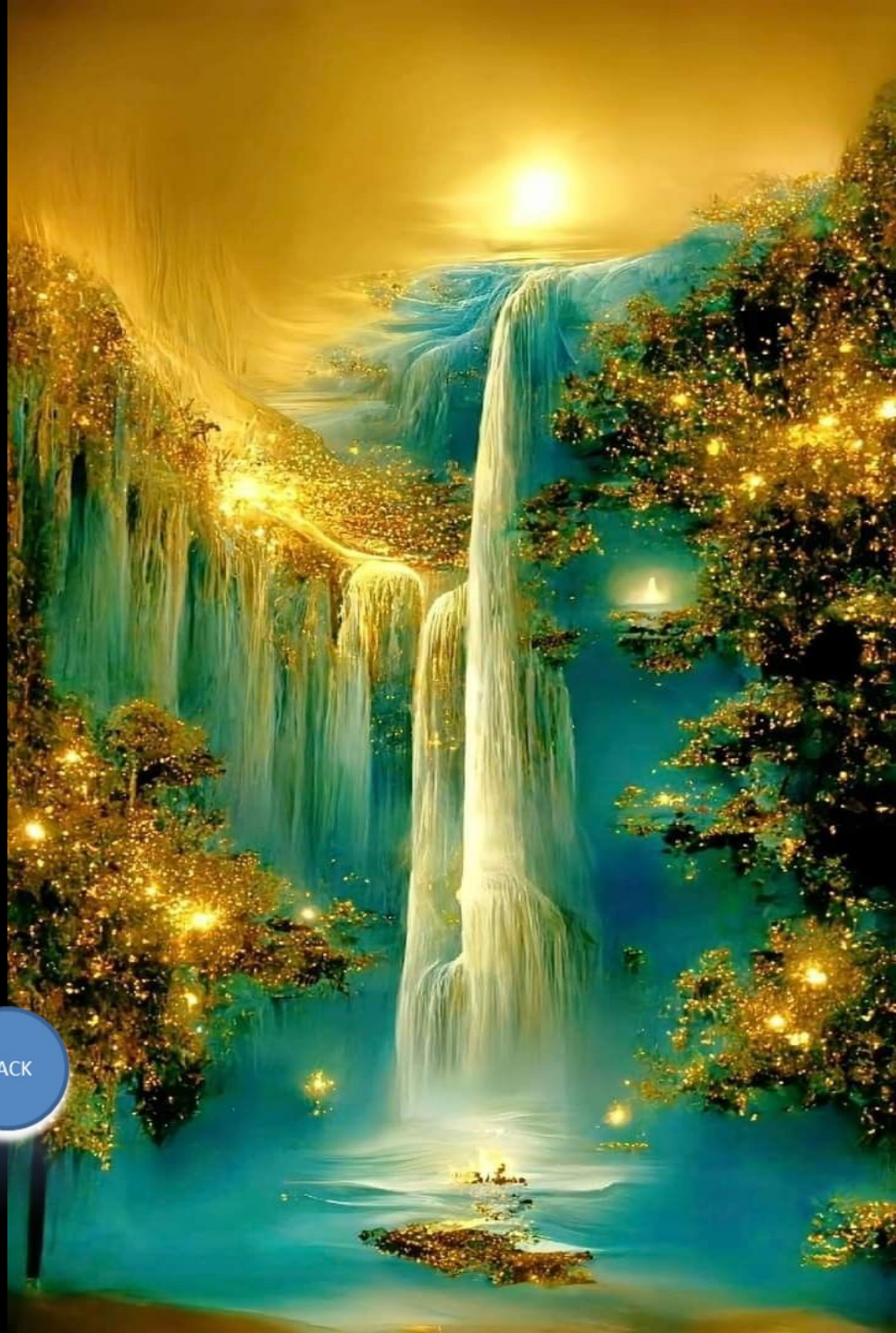
BACK

وَظِلٍّ مَّمْدُودٍ

extended
shade,

وَمَآءٍ مَّسۡكُوبٍ ٣١

flowing water,



BACK

وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾

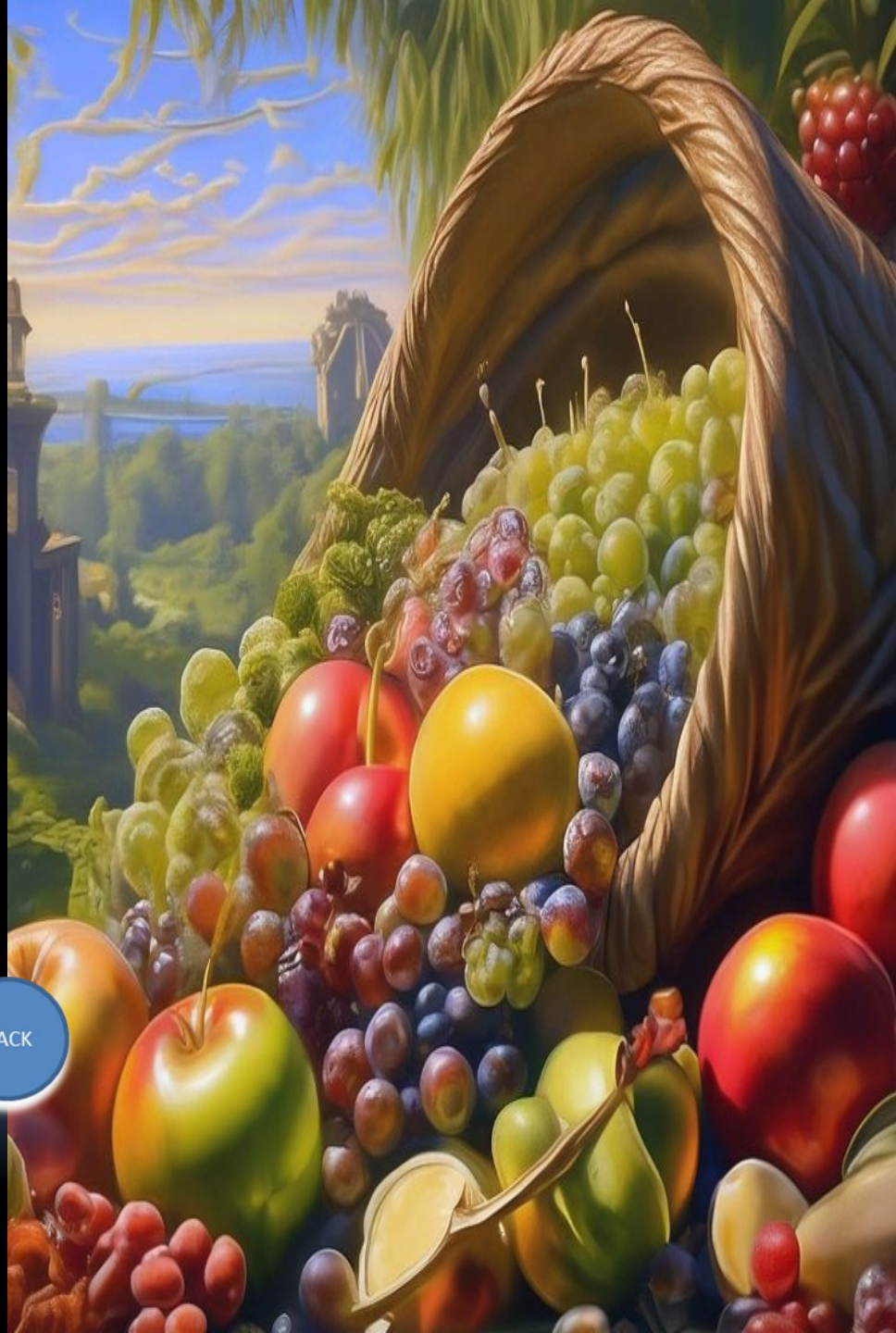
abundant fruit

—

BACK

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

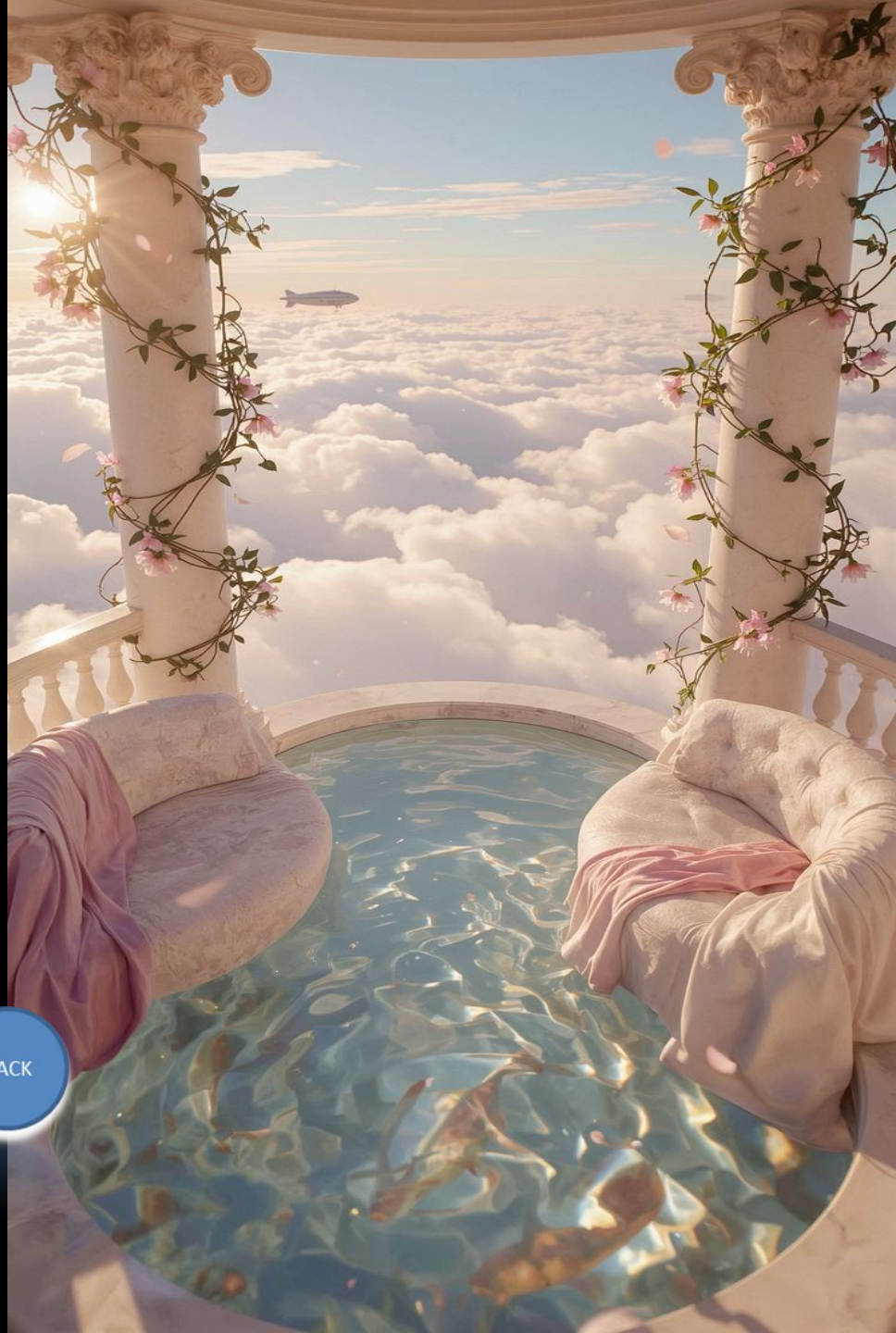
never out of season nor forbidden—



BACK

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

and elevated furnishings.



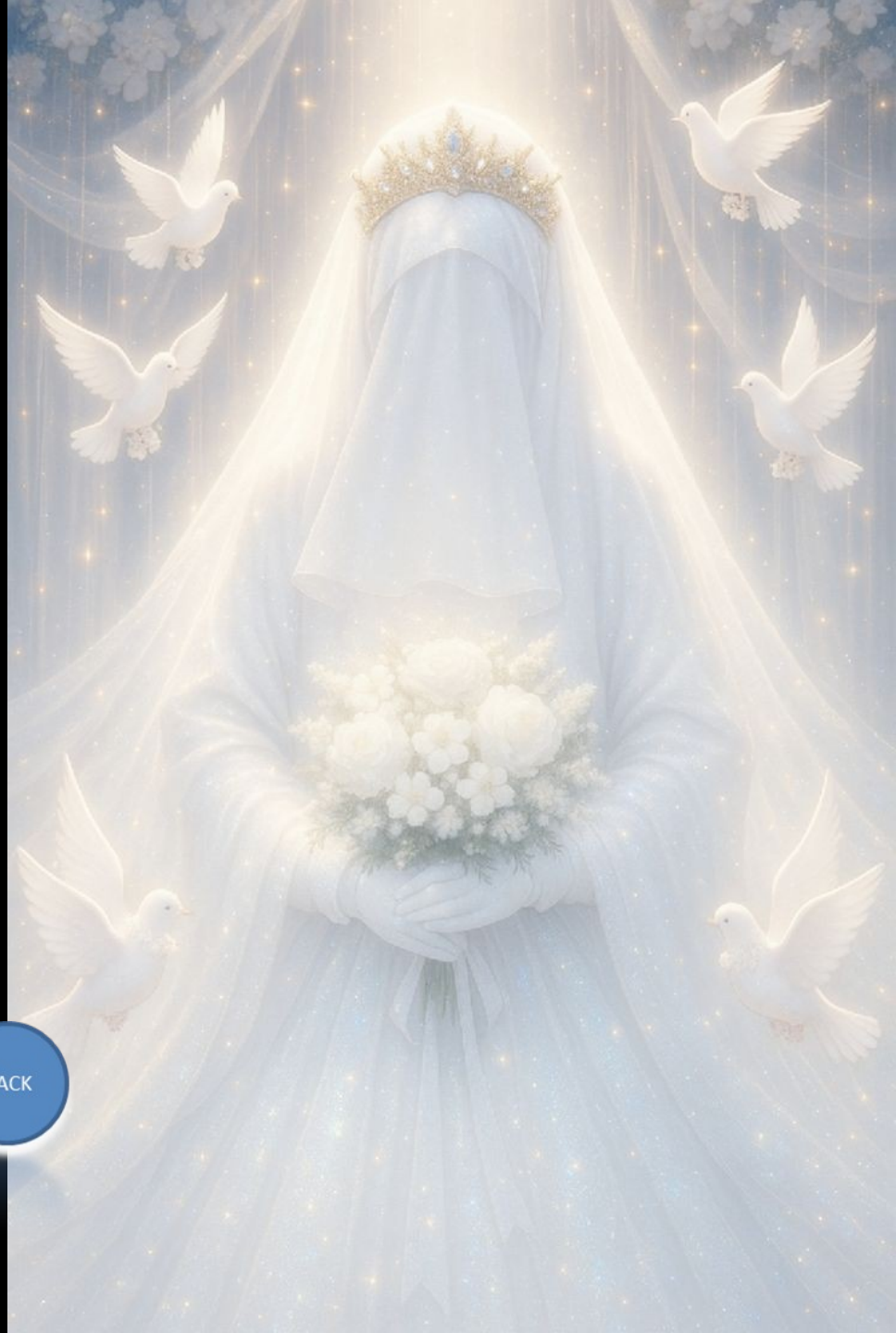
إِنَّآ أَنشَأۡنَٰهُنَّ إِنشَآءٗ ٣٥

Indeed, We will have perfectly created their mates,

BACK

فَجَعَلْنَٰهُنَّ أَبْكَارًا

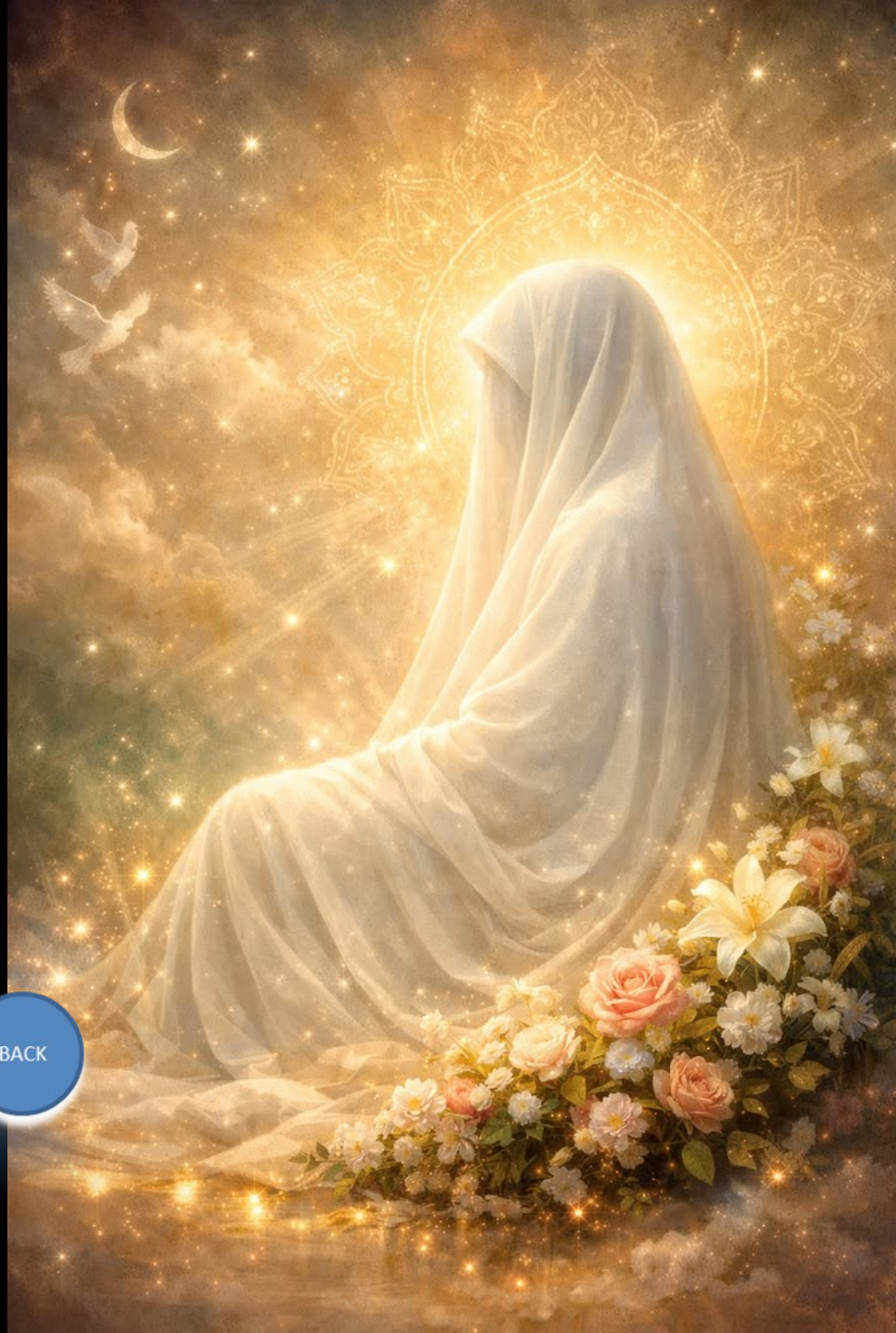
making them virgins,



BACK

عُرُبًا أَتْرَابًا ﴿٣٧﴾

loving and of
equal age,



BACK

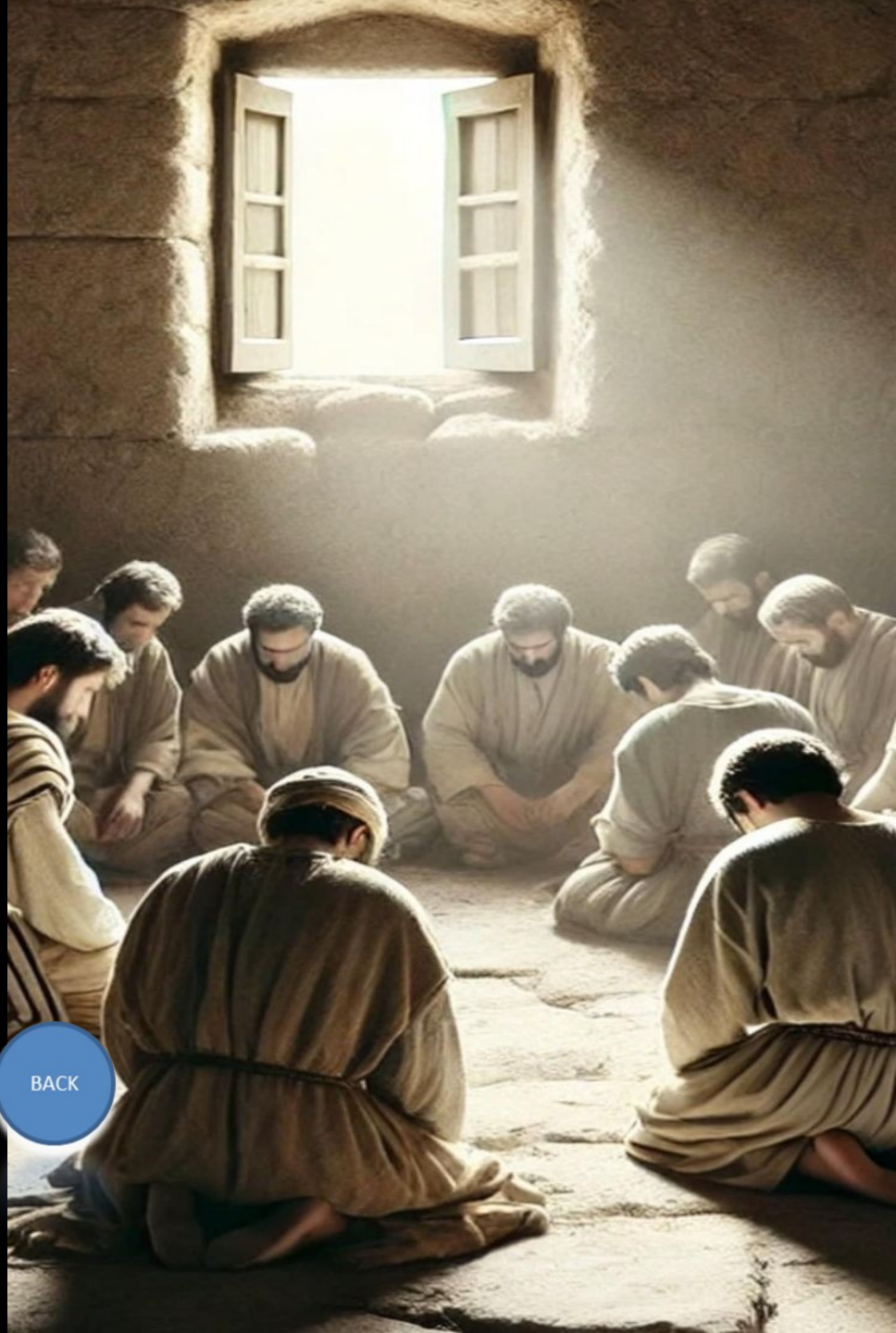
لِّأَصۡحَٰبِ ٱلۡيَمِينِ ٣٨

for the people
of the right,

BACK

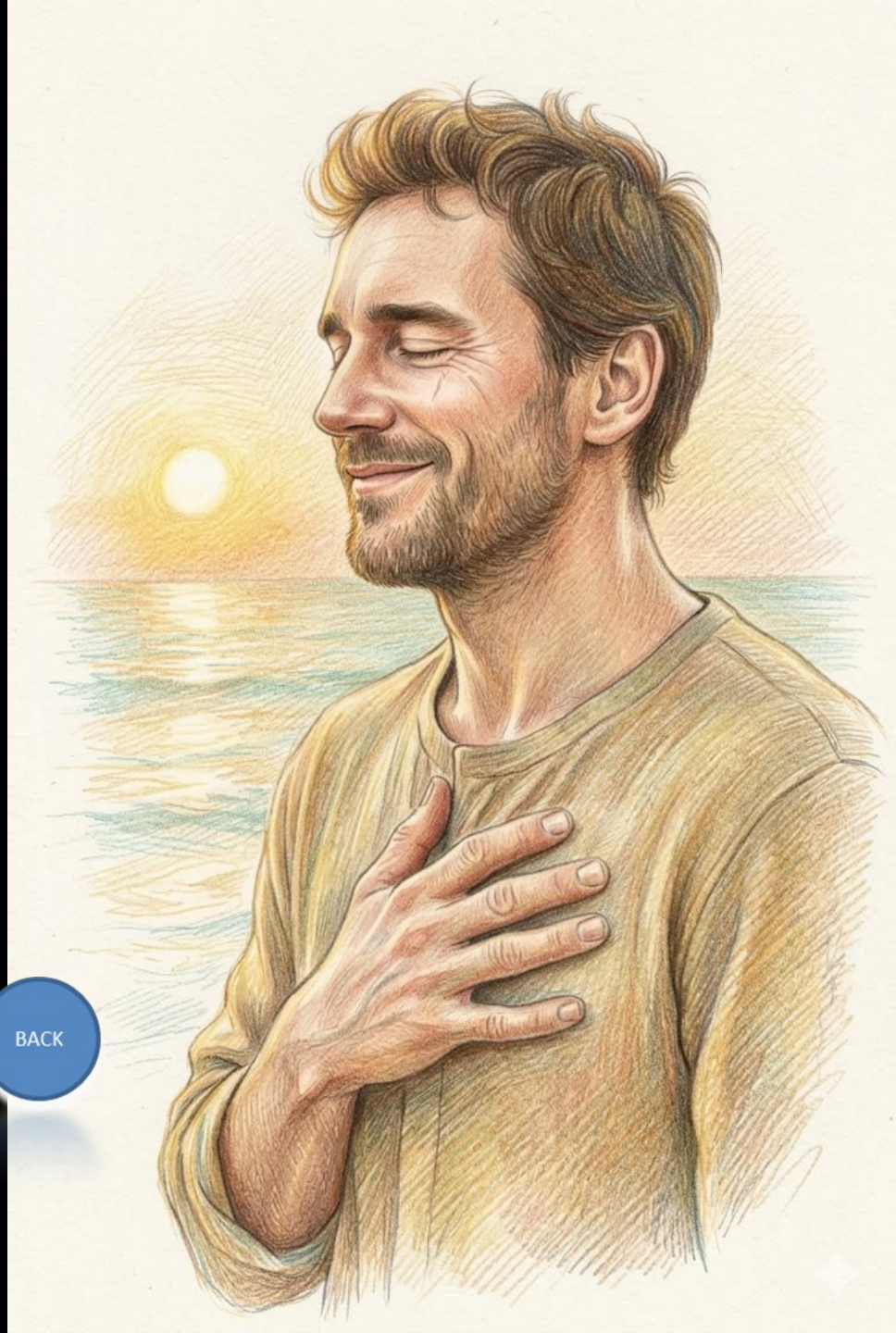
ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ٣٩

who will be
a multitude
from earlier
generations



وَثُلَّةٌ مِّنَ ٱلْأَخِرِينَ ﴿٤٠﴾

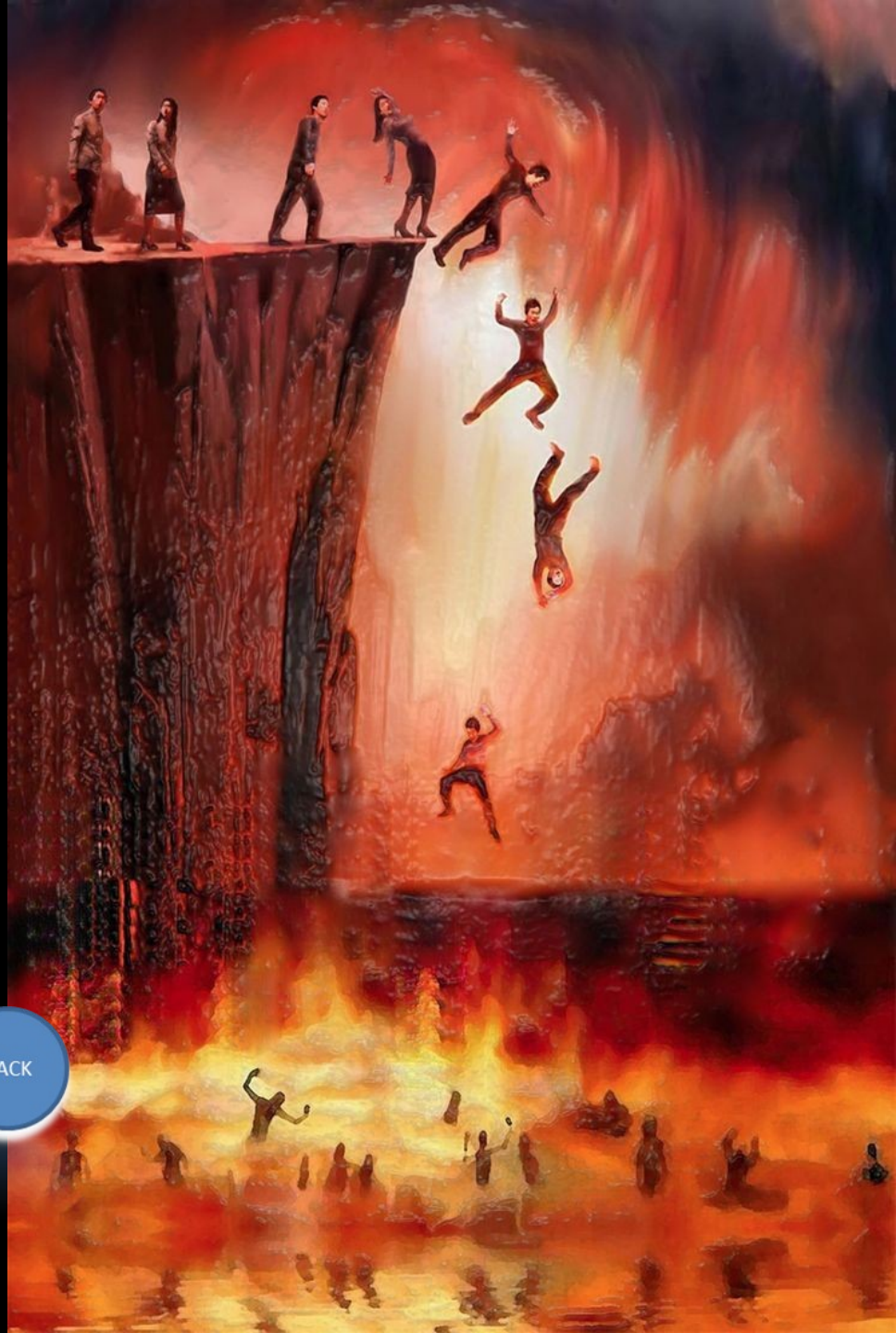
and a multitude from later generations.



BACK

وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ

And the people of the left—how miserable will they be!



BACK

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾

They will be
in scorching
heat and
boiling water,

BACK

وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾

in the shade of
black smoke,

BACK

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ
وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا

neither cool
nor refreshing.

BACK

إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾

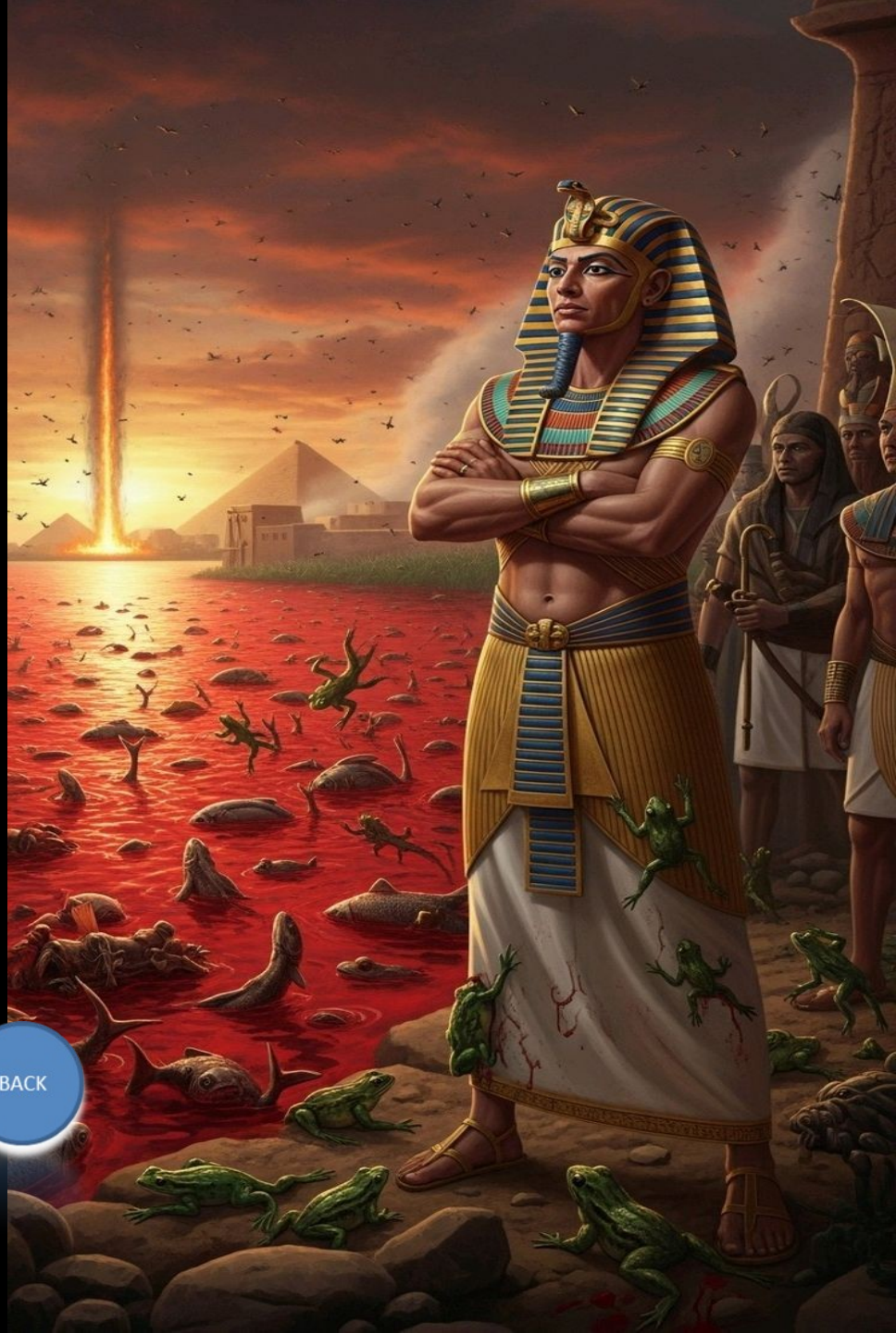
Indeed, before this [torment] they were spoiled by luxury,

وَلَا كَرِيمٍ ﴿٤٩﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٥٠﴾ وَكَانُوا
يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٥١﴾ وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا

and persisted in the worst of sin.1

Footnote - 1

i.e., associating others with Allah in worship and denying the resurrection and judgment.



BACK

يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا
تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ

They used to ask mockingly, “When we are dead and reduced to dust and bones, will we really be resurrected?

BACK

أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾

And our forefathers as well?”

تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ
ٱلْأَوَّلِينَ وَٱلْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

Say, ﴿O Prophet,﴾ “Most certainly, earlier and later generations

BACK

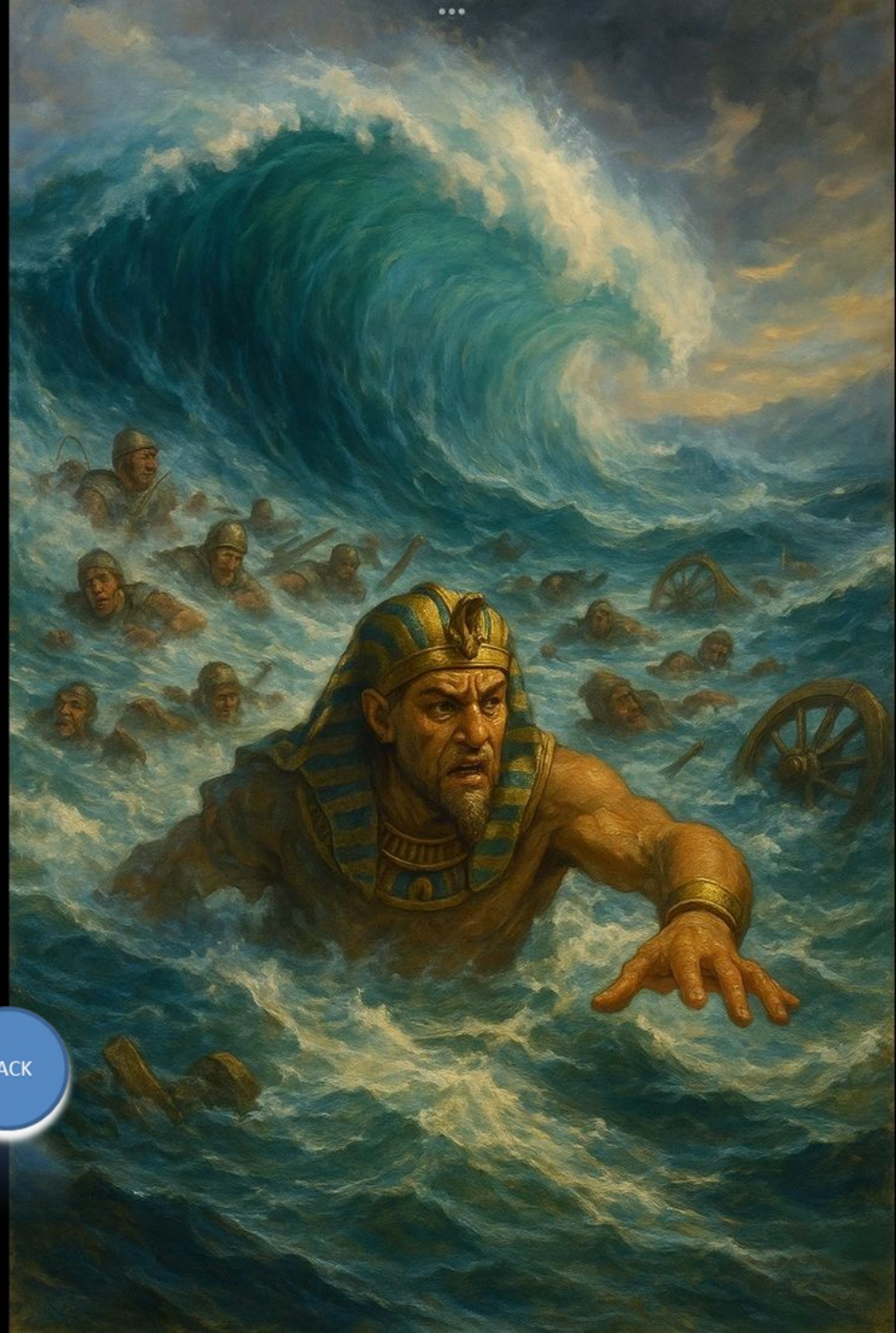
لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

will surely be gathered together for the appointed Day.

BACK

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾

Then you, O misguided deniers,



BACK

لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾

will certainly eat from the fruit of the trees of Zaqqûm,1

Footnote - 1

See footnote for 44:43.

BACK

فَمَالِـُٔونَ مِنۡهَا ٱلۡبُطُونَ ٥٣

filling up
your bellies
with it.

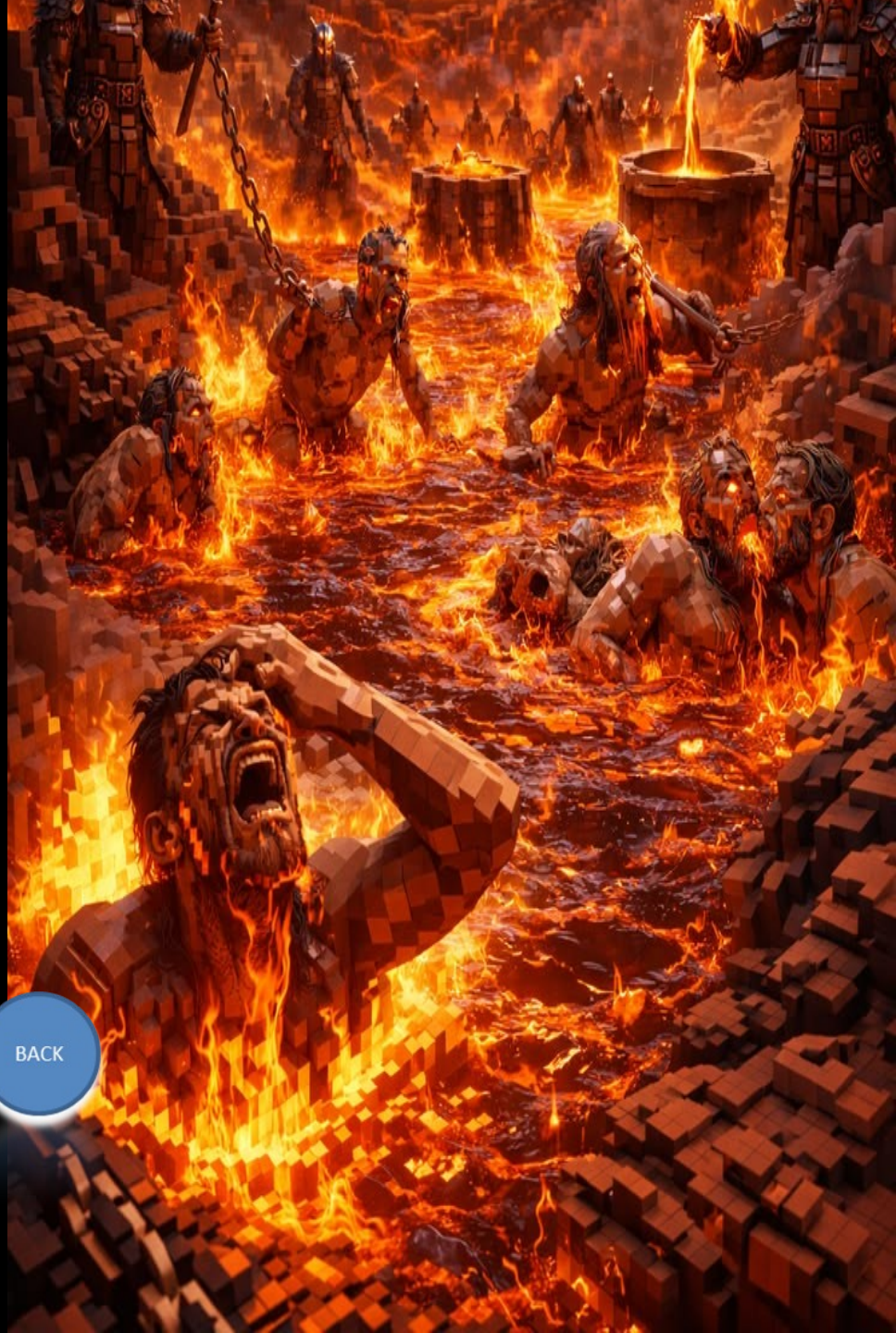
فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾

Then on top of that you will drink boiling water—

BACK

فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ
شُرْبَ ٱلْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا

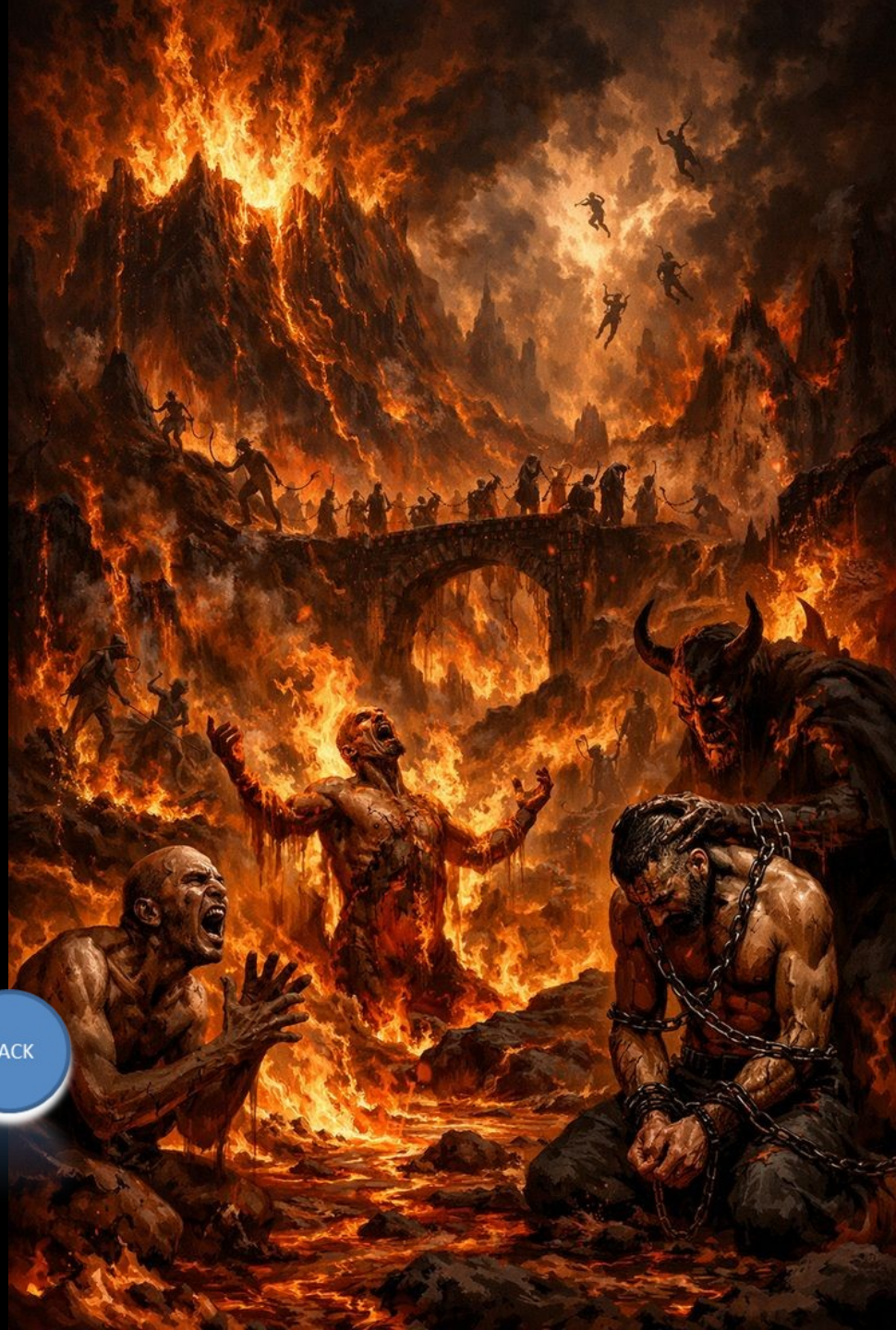
and you will drink it like thirsty camels do.”



BACK

هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

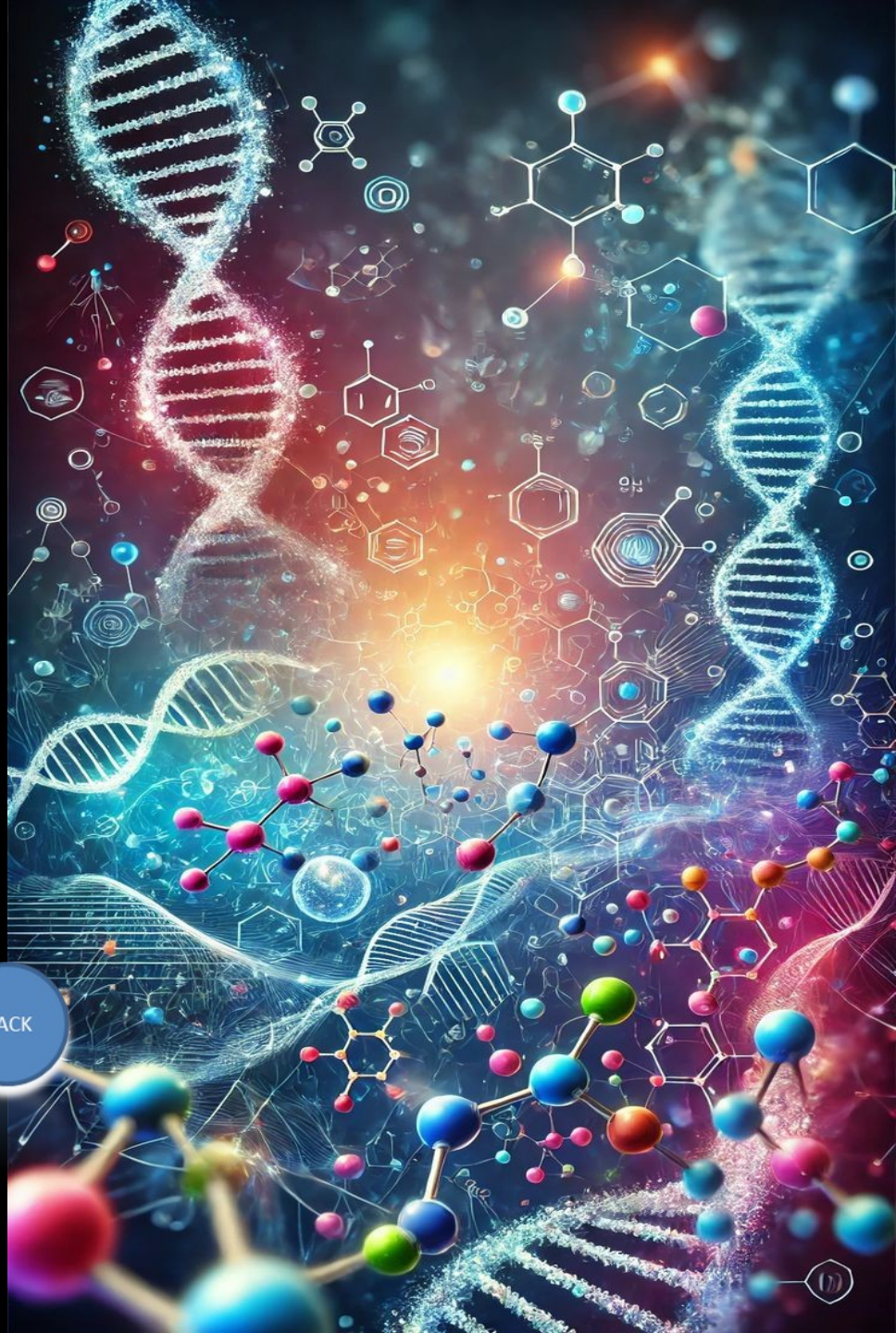
This will be their accommodation on the Day of Judgment.



BACK

شُرْبَ ٱلْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا
تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ

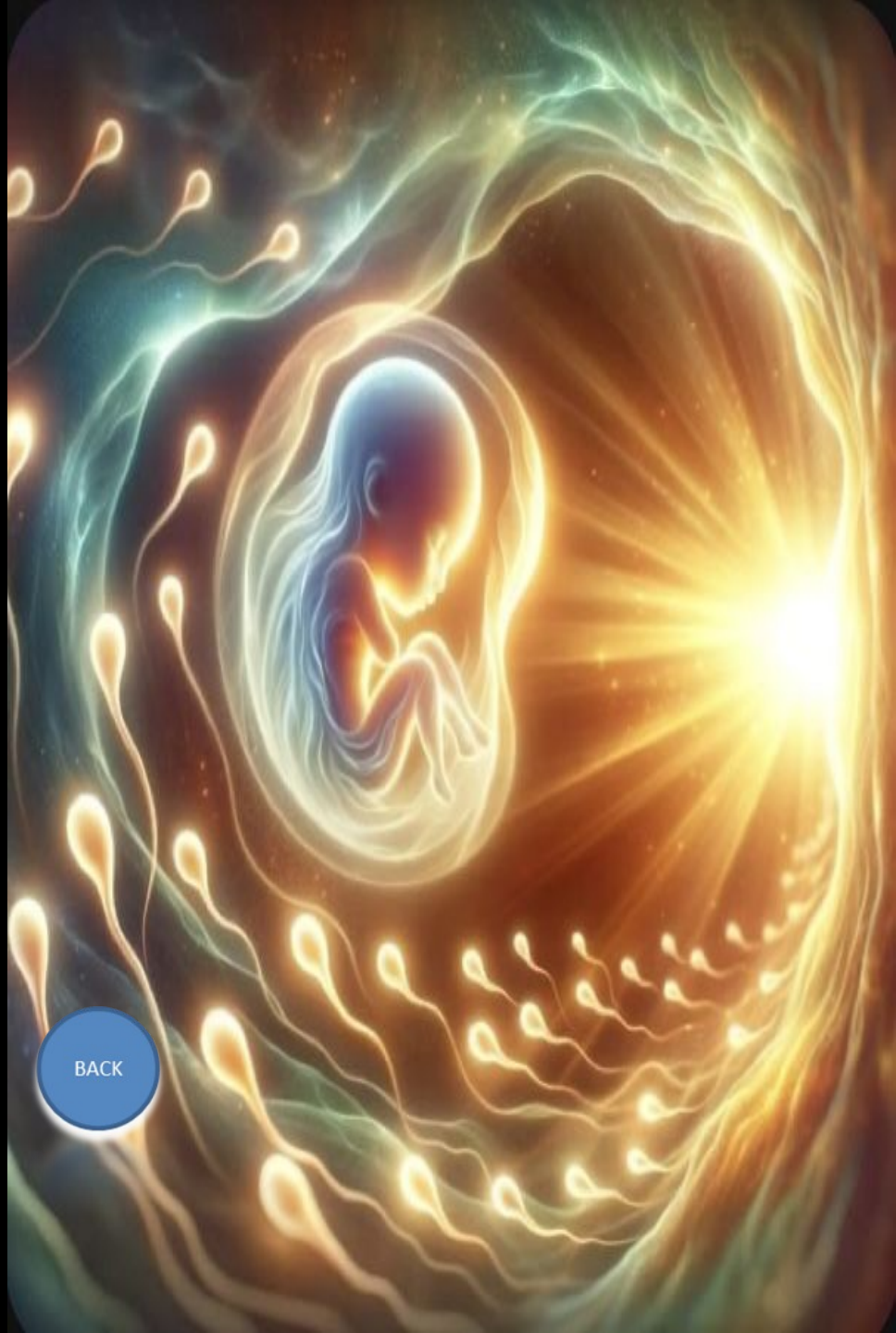
It is We Who created you. Will you not then believe in resurrection?



BACK

أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾

Have you considered what you ejaculate?



تُصۡدِقُونَ ﴿٥٧﴾ أَفَرَءَيۡتُم مَّا تُمۡنُونَ ﴿٥٨﴾ ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ
ٱلۡخَٰلِقُونَ ﴿٥٩﴾ نَحۡنُ قَدَّرۡنَا بَيۡنَكُمُ ٱلۡمَوۡتَ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ﴿٦٠﴾

Is it you who create a child out of it, or is it We Who do so?

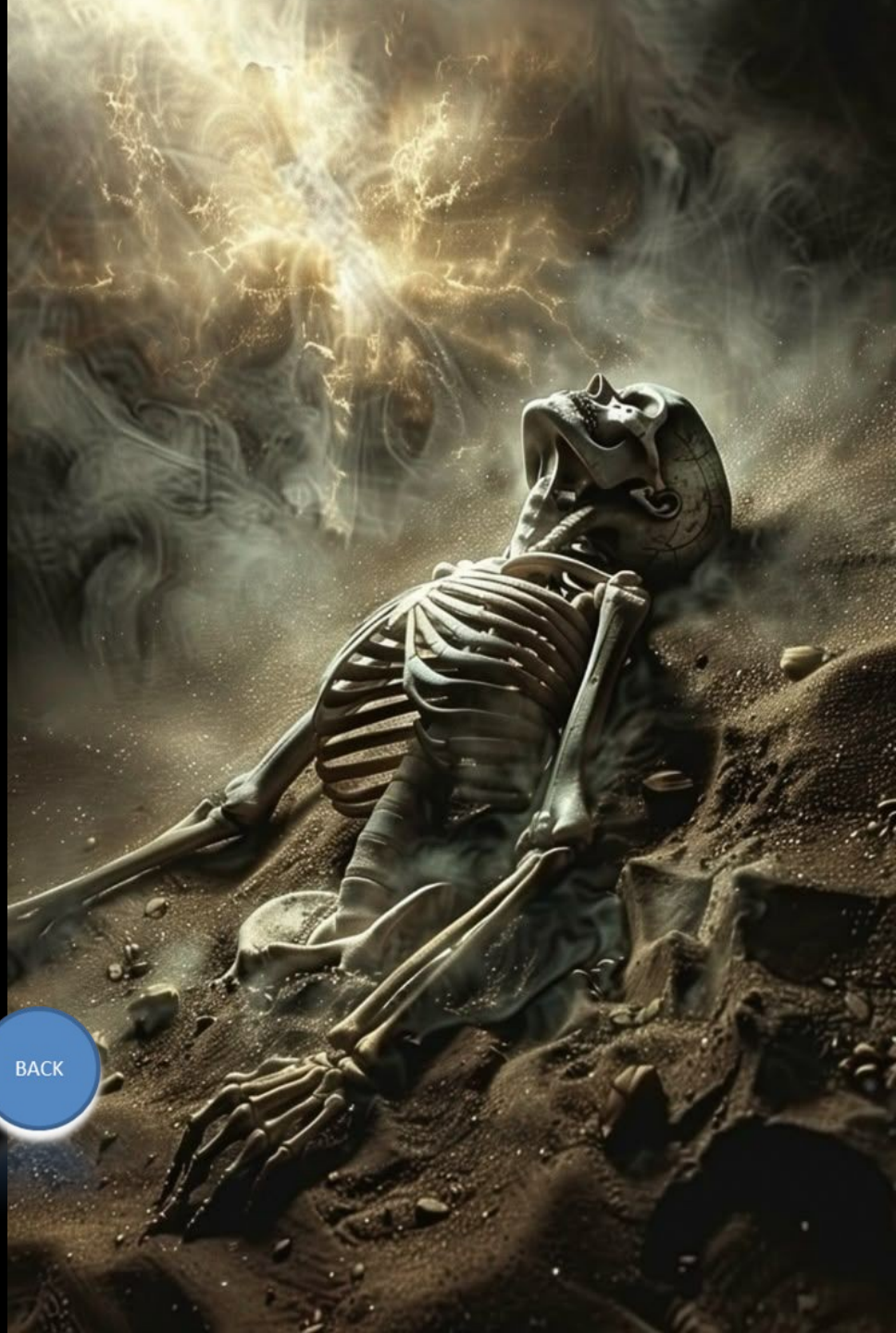
نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ٦٠

We have ordained death for all of you, and We cannot be prevented

BACK

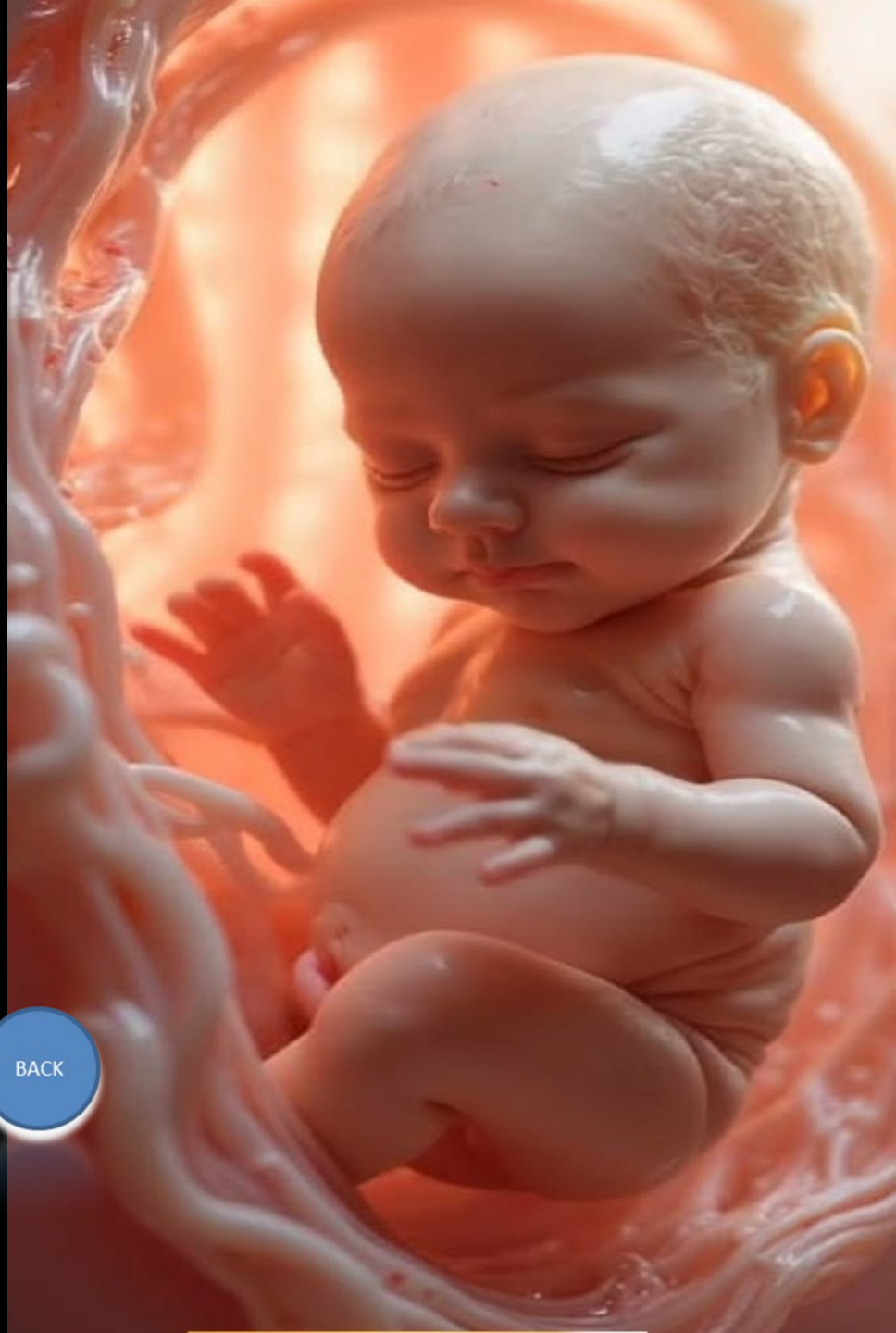
عَلَىٰٓ أَن نُّبَدِّلَ أَمۡثَٰلَكُمۡ وَنُنشِئَكُمۡ فِي مَا لَا تَعۡلَمُونَ ﴿٦١﴾

from transforming and recreating you in forms unknown to you.



عَلَىٰٓ أَن نُّبَدِّلَ أَمۡثَٰلَكُمۡ وَنُنشِئَكُمۡ فِي مَا لَا تَعۡلَمُونَ ٦١ وَلَقَدۡ
عَلِمۡتُمُ ٱلنَّشۡأَةَ ٱلۡأُولَىٰ فَلَوۡلَا تَذَكَّرُونَ ٦٢ أَفَرَءَيۡتُم مَّا تَحۡرُثُونَ

You already know how you were first created. Will you not then be mindful?



BACK

أَفَرَءَيْتُم مَّا تَحْرُثُونَ

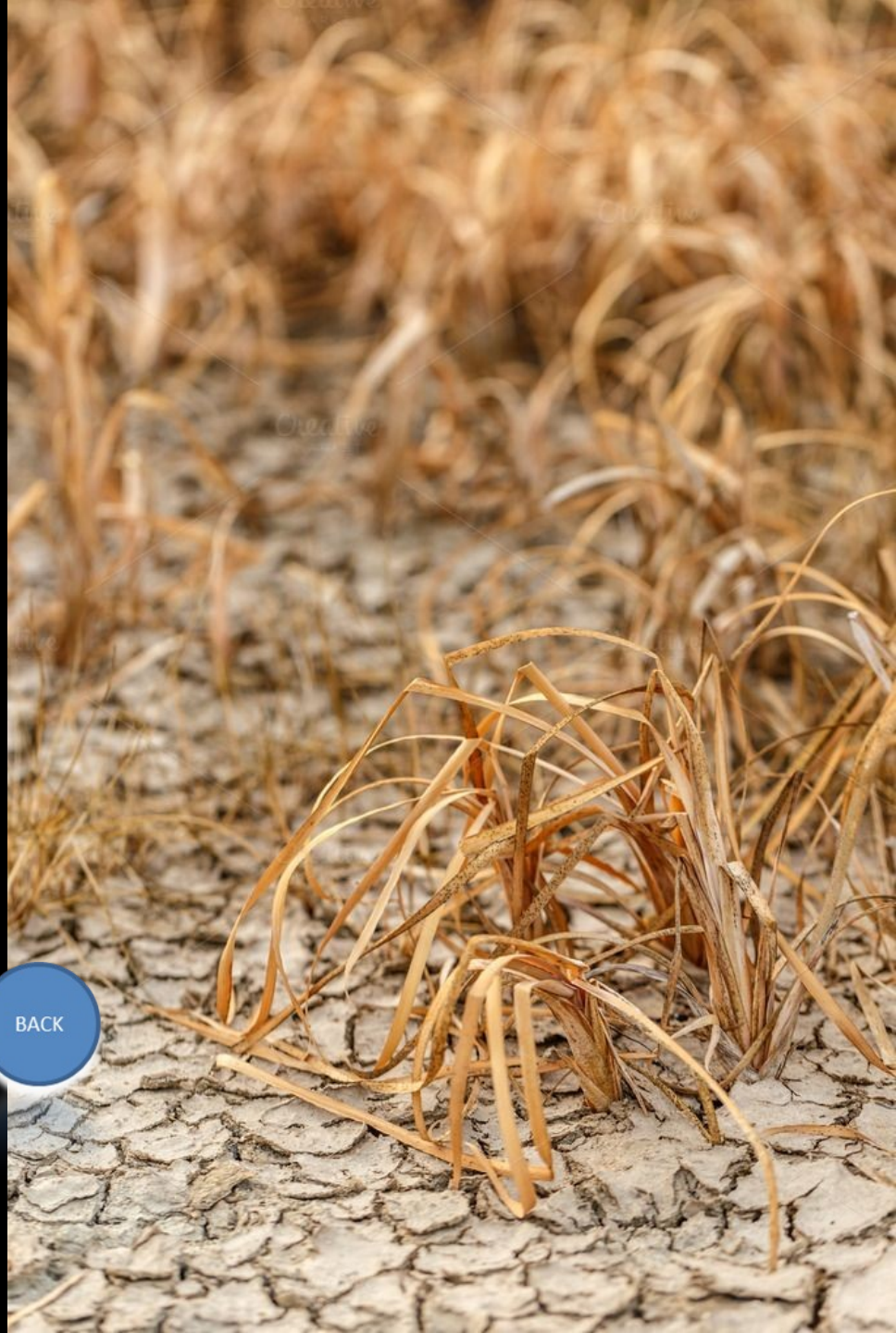
Have you considered what you sow?

ءَأَنتُمۡ تَزۡرَعُونَهُۥٓ أَمۡ نَحۡنُ ٱلزَّٰرِعُونَ ٦٤

Is it you who cause it to grow, or is it We Who do so?

﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَٰهُ
حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ

If We willed, We could simply reduce this harvest to chaff, leaving you to lament,



BACK

إِنَّا لَمُغْرَمُونَ ٦٦

“We have truly suffered a great loss.

BACK

حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ
مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ

In fact, we have been deprived of our livelihood.”

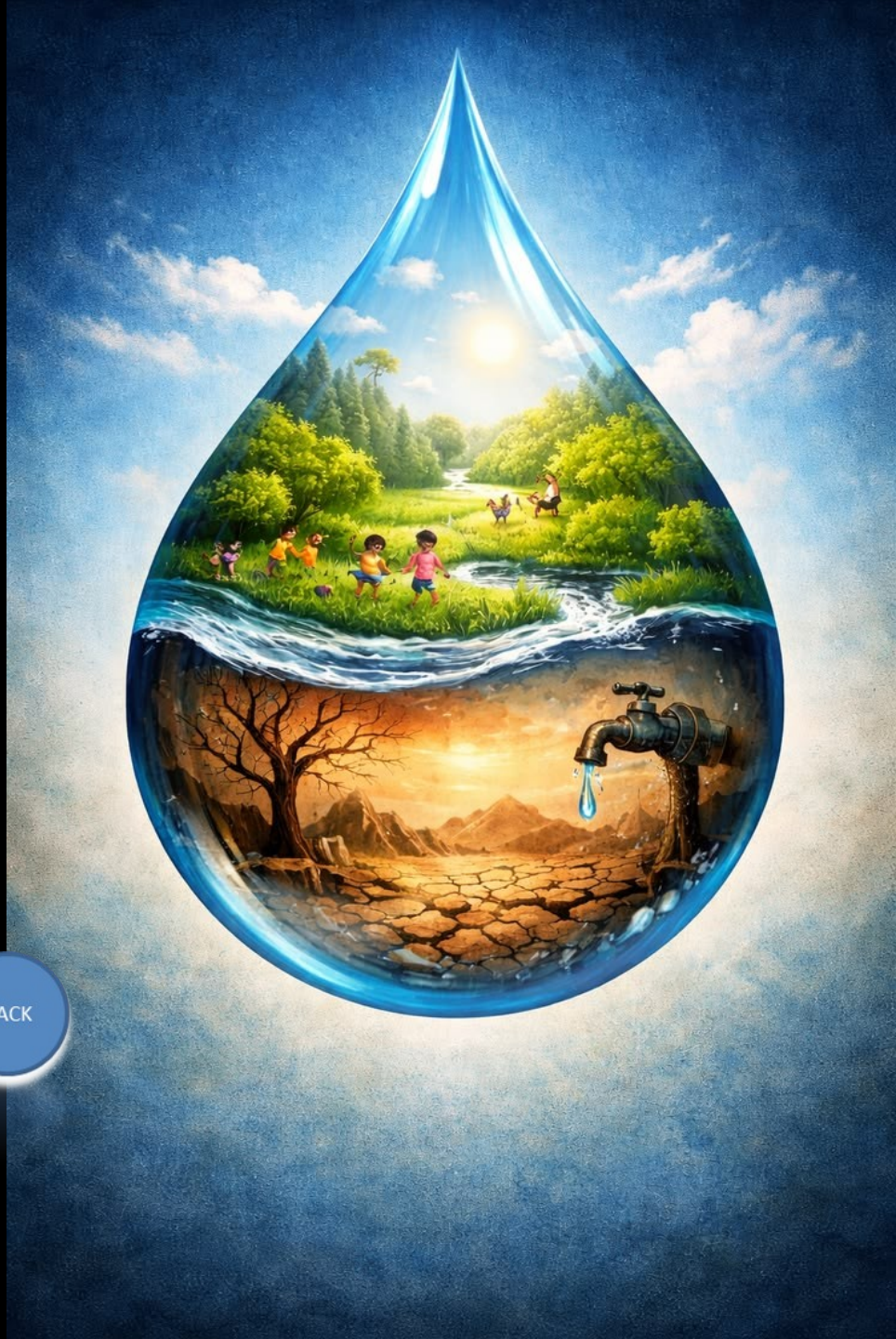
BACK

أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾

Have you considered the water you drink?

مَحۡرُومُونَ ﴿٦٧﴾ أَفَرَءَيۡتُمُ ٱلۡمَآءَ ٱلَّذِي تَشۡرَبُونَ ﴿٦٨﴾ ءَأَنتُمۡ أَنزَلۡتُمُوهُ
مِنَ ٱلۡمُزۡنِ أَمۡ نَحۡنُ ٱلۡمُنزِلُونَ ﴿٦٩﴾ لَوۡ نَشَآءُ جَعَلۡنَٰهُ أُجَاجٗا فَلَوۡلَا

Is it you who bring it down from the clouds, or is it We Who do so?



BACK

مِنَ ٱلۡمُزۡنِ أَمۡ نَحۡنُ ٱلۡمُنزِلُونَ ﴿٦٩﴾ لَوۡ نَشَآءُ جَعَلۡنَٰهُ أُجَاجٗا فَلَوۡلَا
تَشۡكُرُونَ ﴿٧٠﴾ أَفَرَءَيۡتُمُ ٱلنَّارَ ٱلَّتِي تُورُونَ ﴿٧١﴾ ءَأَنتُمۡ أَنشَأۡتُمۡ

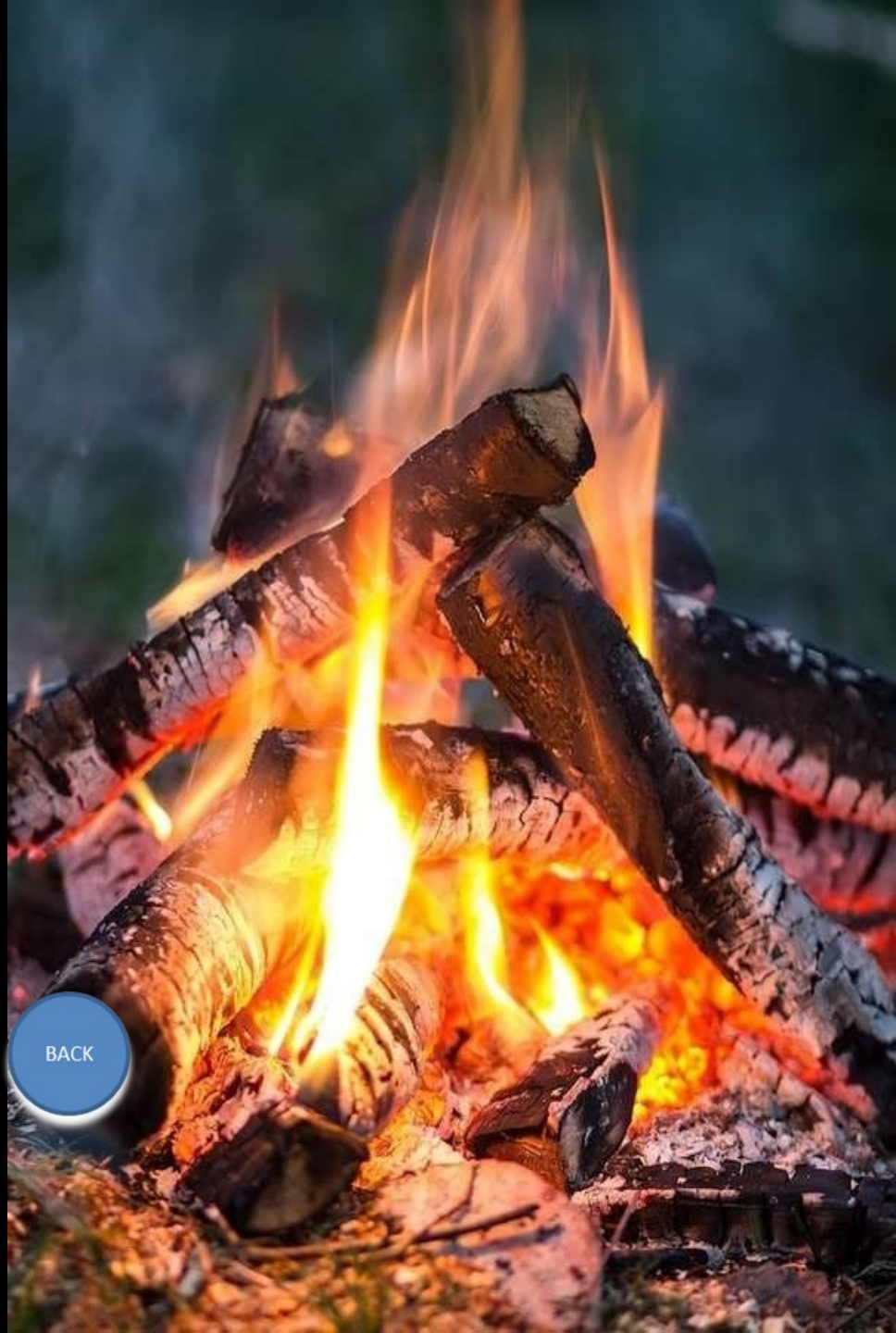
If We willed, We could make it salty. Will you not then give thanks?

أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾

Have you considered the fire you kindle?1

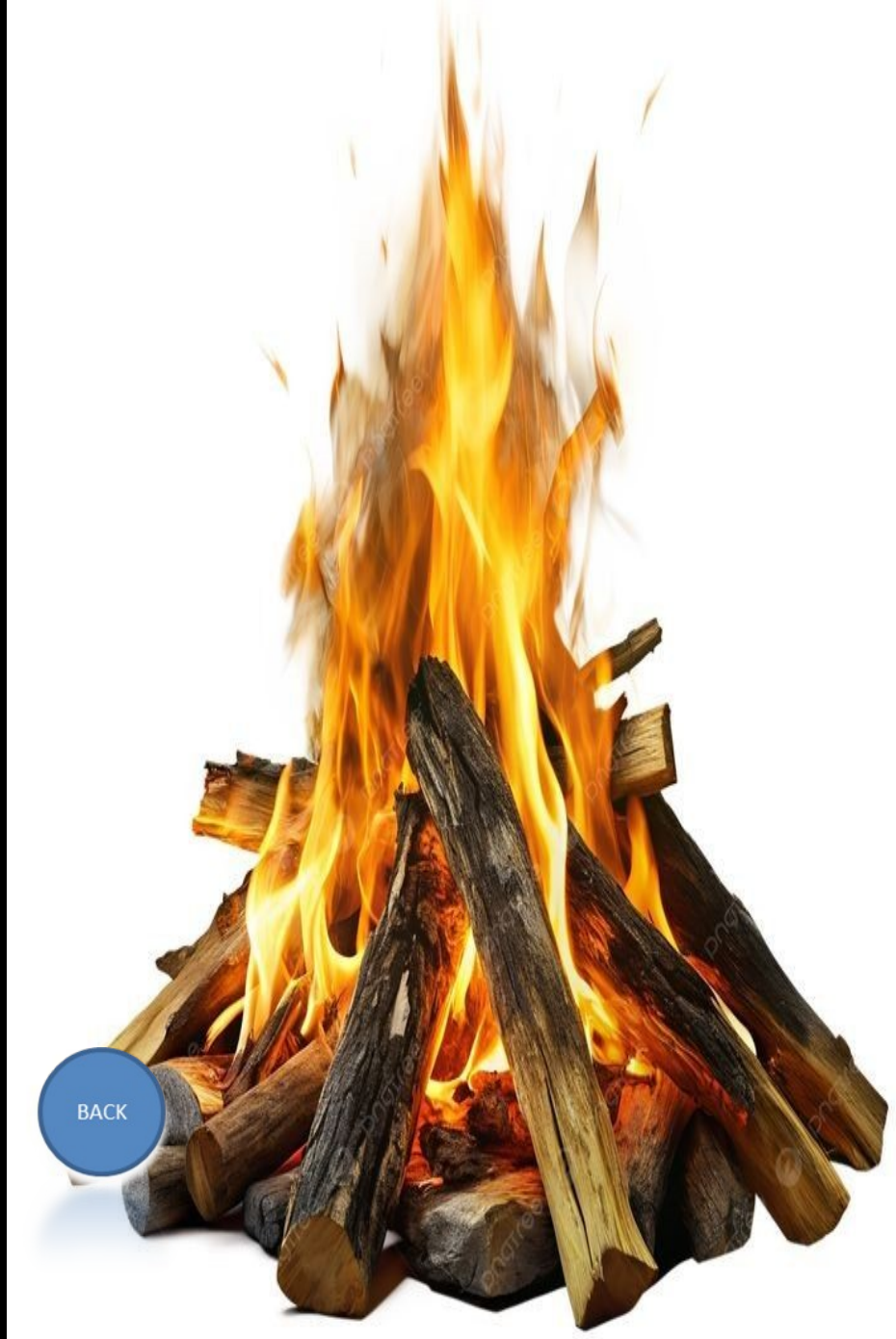
Footnote - 1

This verse refers to two types of Arabian trees, markh and ’afâr, which produce fire when their green branches are rubbed together.



تَشْكُرُونَ ﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ
شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا

Is it you who produce its trees, or is it We Who do so?



شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا
لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ فَلَآ أُقْسِمُ

We have made it as a reminder of the Hellfire and a provision for the travellers.

BACK

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾

So glorify the Name of your Lord, the Greatest.

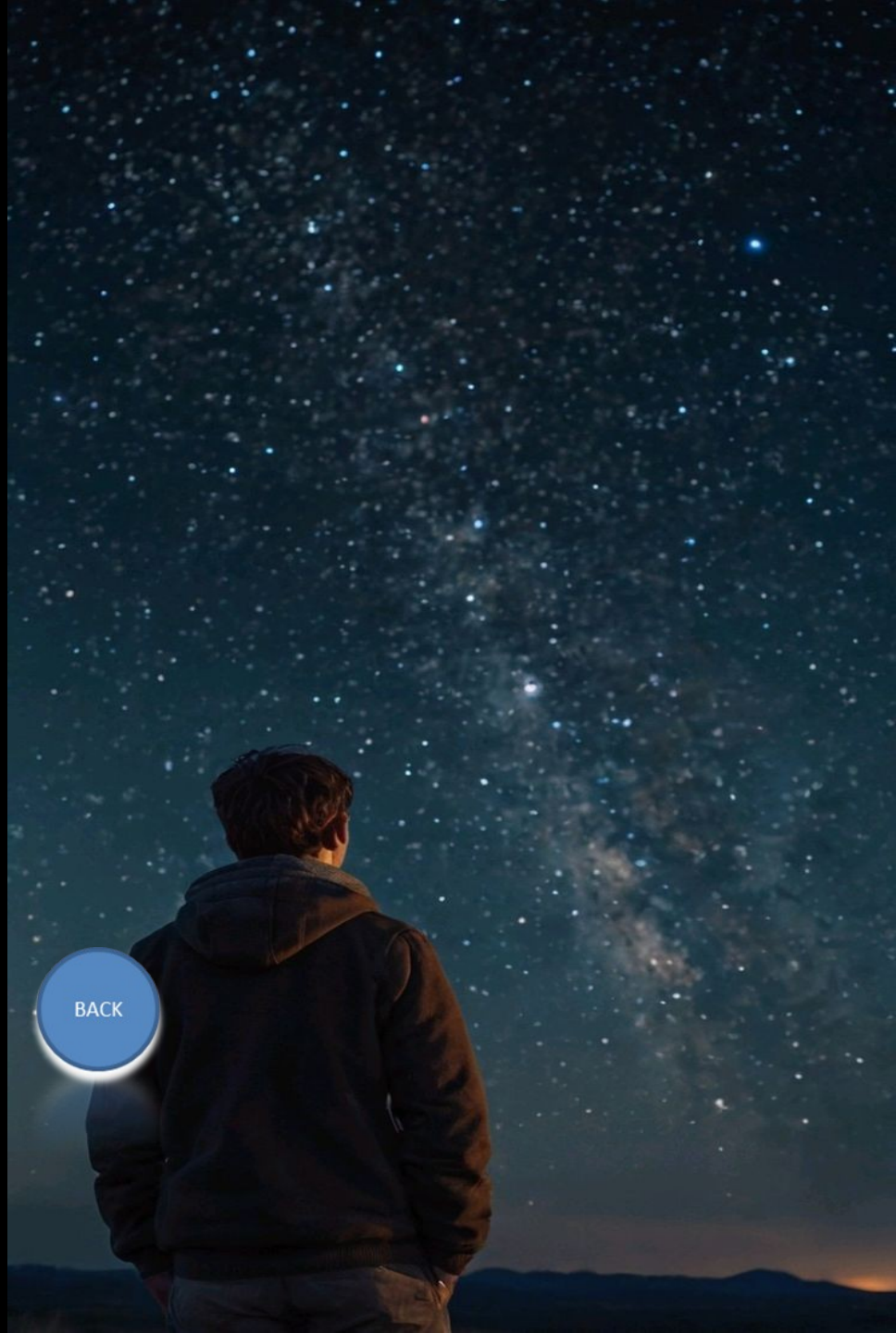
BACK

لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ فَلَآ أُقْسِمُ
بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

So I do swear by the positions of the stars—

وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

and this, if only you knew, is indeed a great oath—



إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

that this is truly a noble Quran,

فِي كِتَٰبٍ مَّكْنُونٍ ٧٨

in a well-preserved Record,

BACK

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا
ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ

touched by none except the purified angels.[1]

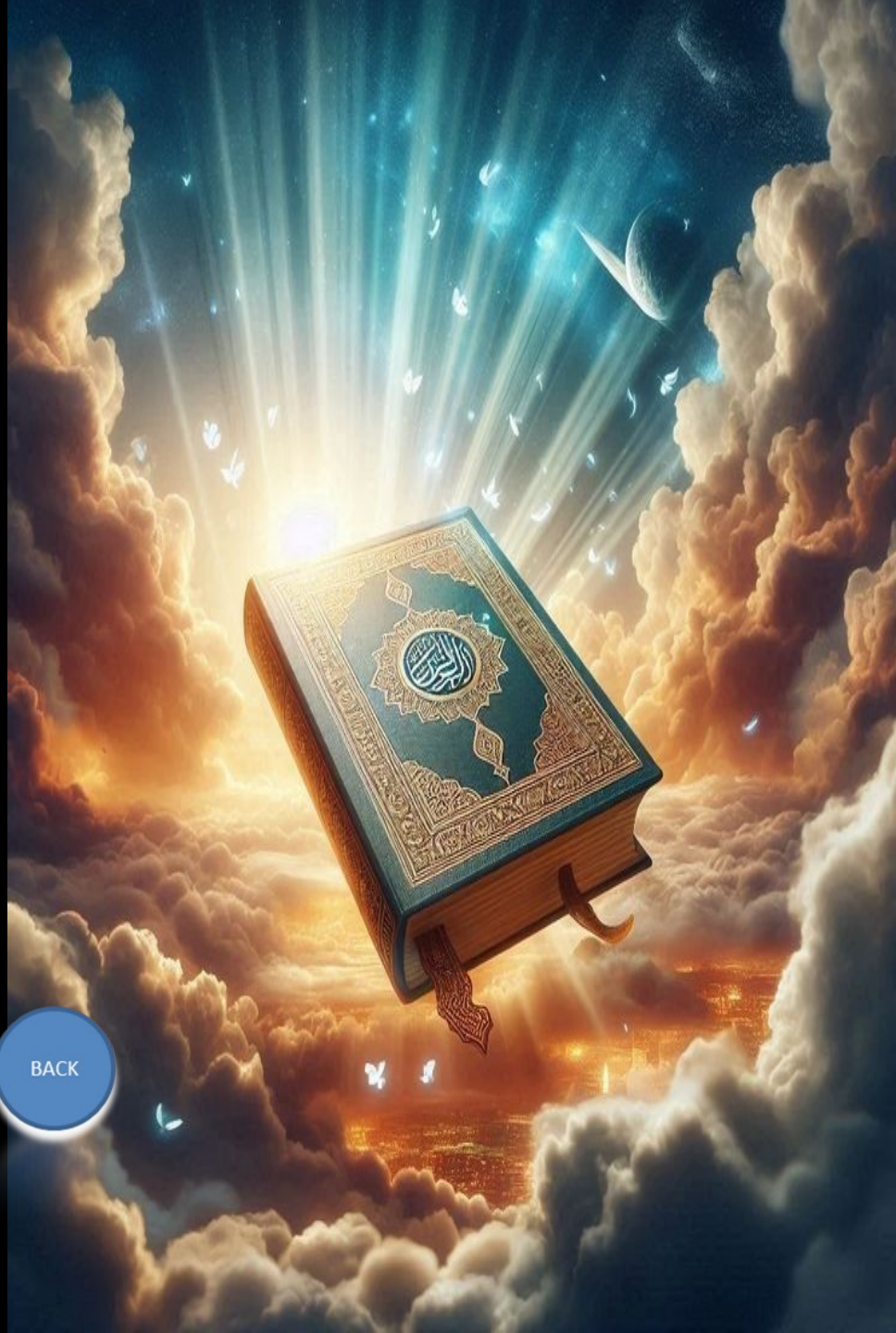
Footnote - 1

This verse refutes the pagan claim that the Quran was sent down by devils (see 26:210-212). Based on this verse, many jurists maintain that a Muslim should perform ablutions before reading the Quran.

BACK

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾

It is a revelation from the Lord of all worlds.



ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ
أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ

How can you then take this message lightly,

BACK

ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ
أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ

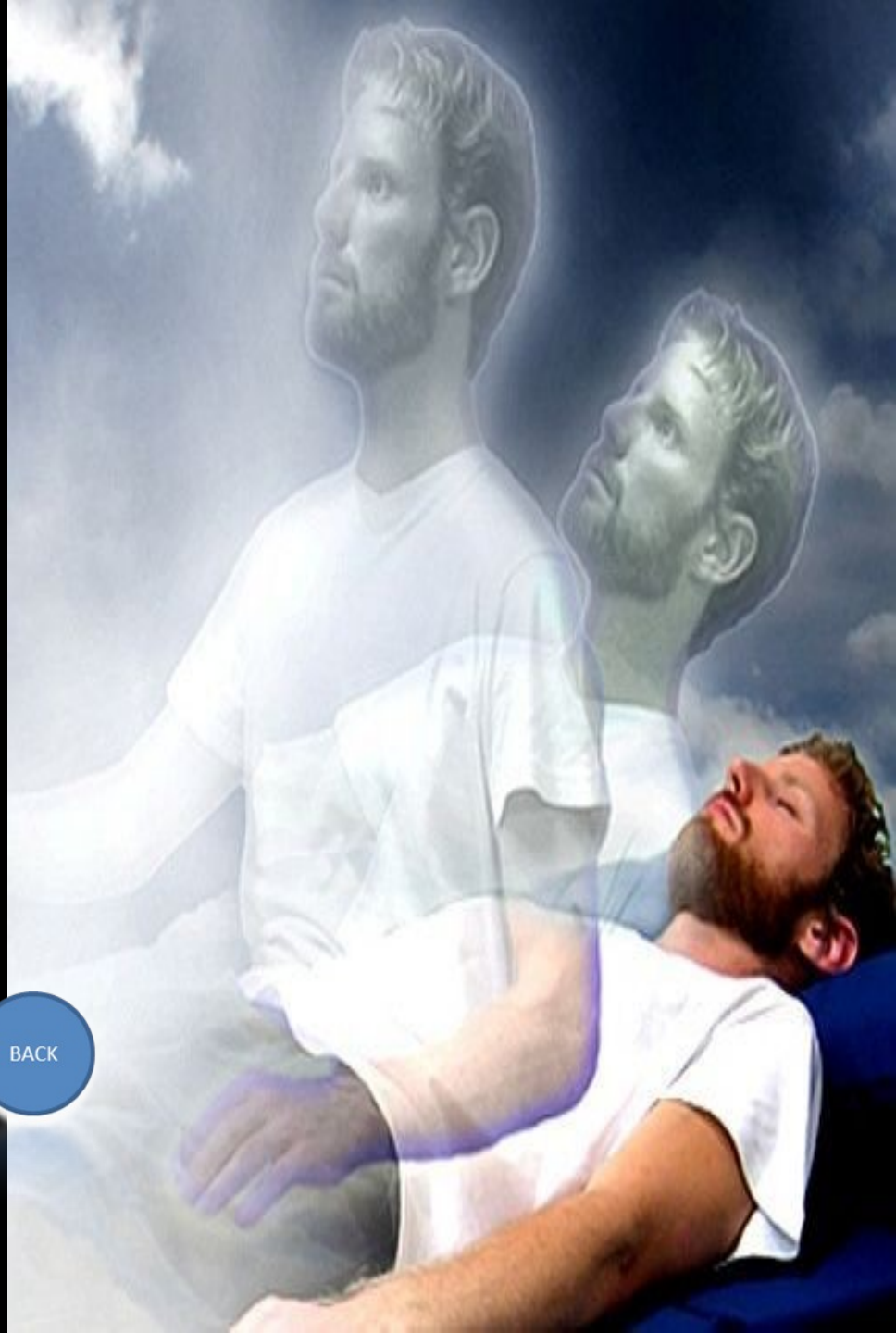
and repay
Allah for
your
provisions with
denial?1

Footnote - 1

Some pagans believed that rain was caused by some stars.

أَنتُم مُّدۡهِنُونَ ﴿٨١﴾ وَتَجۡعَلُونَ رِزۡقَكُمۡ أَنَّكُمۡ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوۡلَآ
إِذَا بَلَغَتِ ٱلۡحُلۡقُومَ ﴿٨٣﴾ وَأَنتُمۡ حِينَئِذٖ تَنظُرُونَ ﴿٨٤﴾ وَنَحۡنُ أَقۡرَبُ

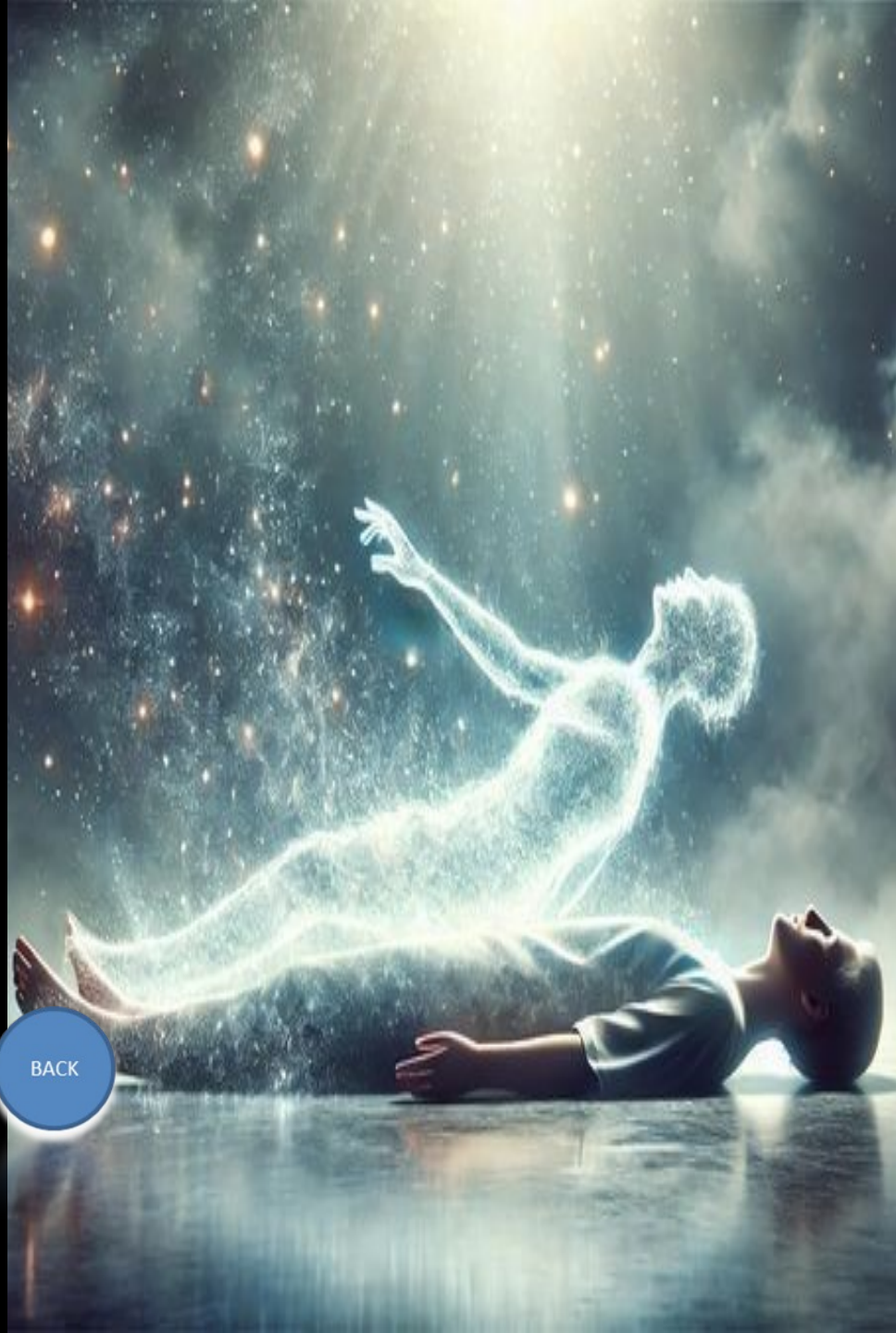
Why then are you helpless when the soul of a dying person reaches their throat,



BACK

وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾

while you are looking on?



إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ

And We are nearer to such a person than you, but you cannot see.

BACK

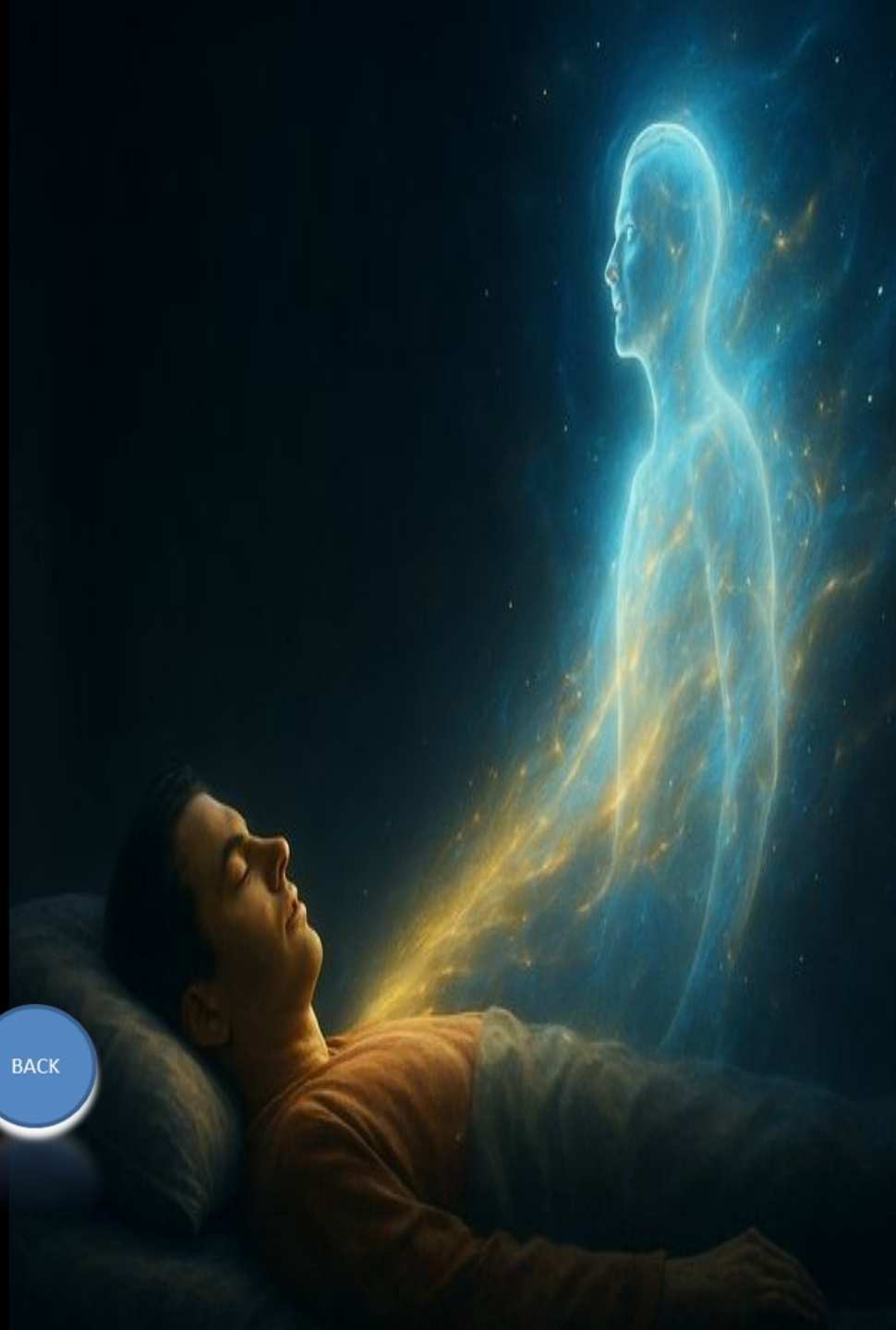
إِلَيۡهِ مِنكُمۡ وَلَٰكِن لَّا تُبۡصِرُونَ ﴿٨٥﴾ فَلَوۡلَآ إِن كُنتُمۡ غَيۡرَ مَدِينِينَ
﴿٨٦﴾ تَرۡجِعُونَهَآ إِن كُنتُمۡ صَٰدِقِينَ ﴿٨٧﴾ فَأَمَّآ إِن كَانَ مِنَ ٱلۡمُقَرَّبِينَ

Now, if you are not subject to Our Will [as you claim],

BACK

تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾

bring that soul back, if what you say is true.



BACK

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ

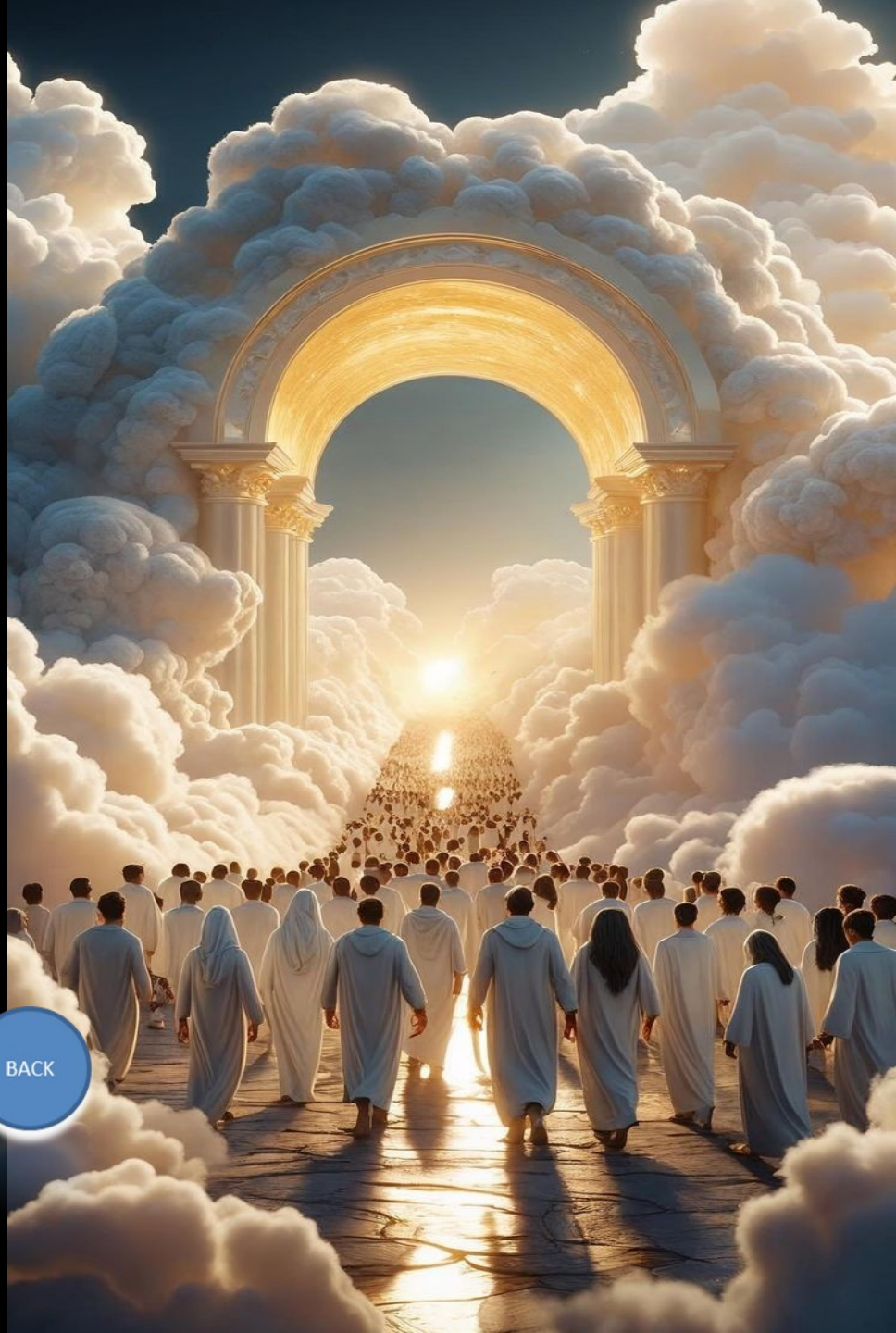
So, if the deceased is one of those brought near to Us,

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

then such a person will have serenity, fragrance,1 and a Garden of Bliss.

Footnote - 1

lit., fragrant basil. Throughout the Quran, Paradise is described as being pleasant to the eye, the heart, and the ear. This verse emphasizes the scent as well.



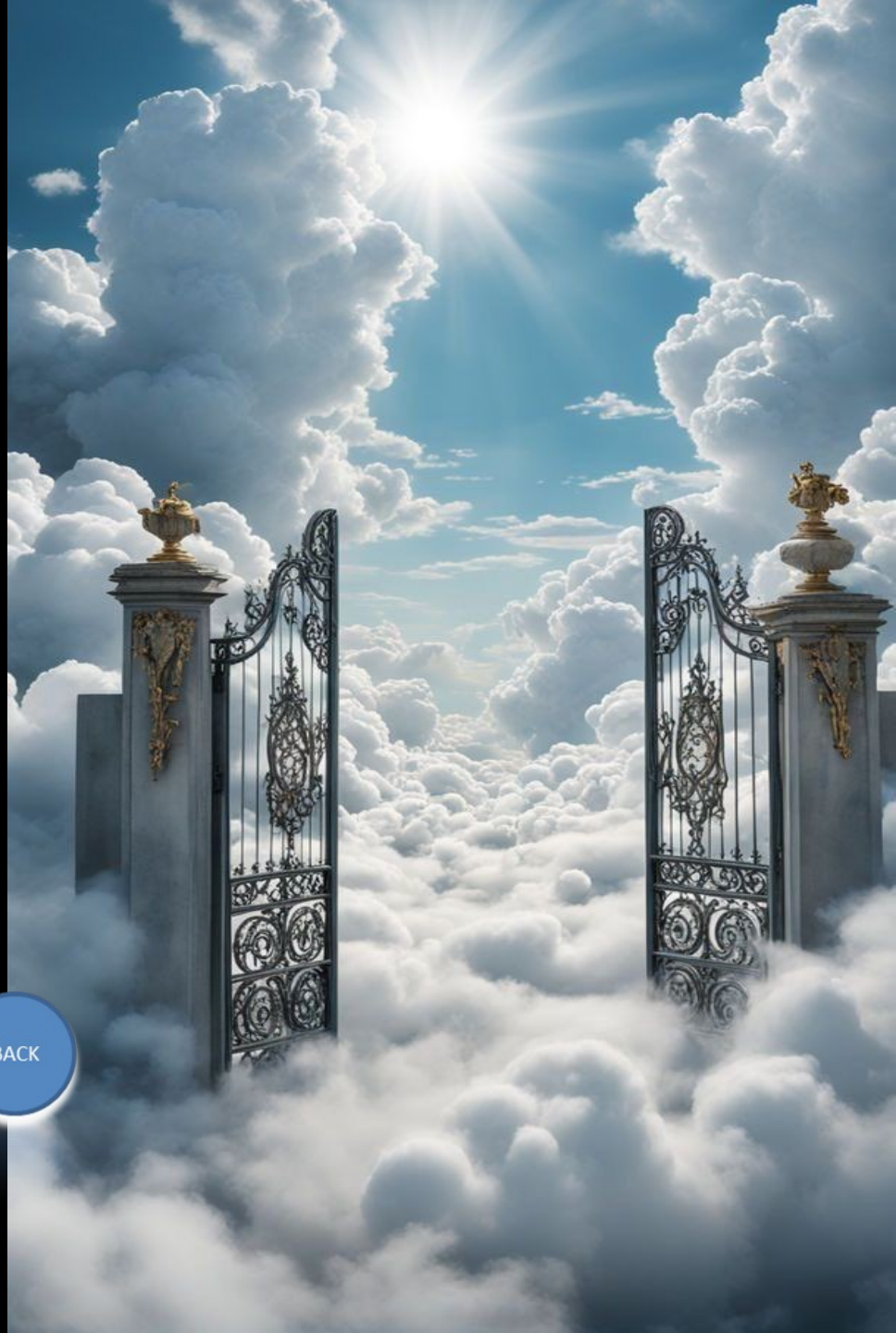
BACK

﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ
ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ

And if the deceased is one of the people of the right,

فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾

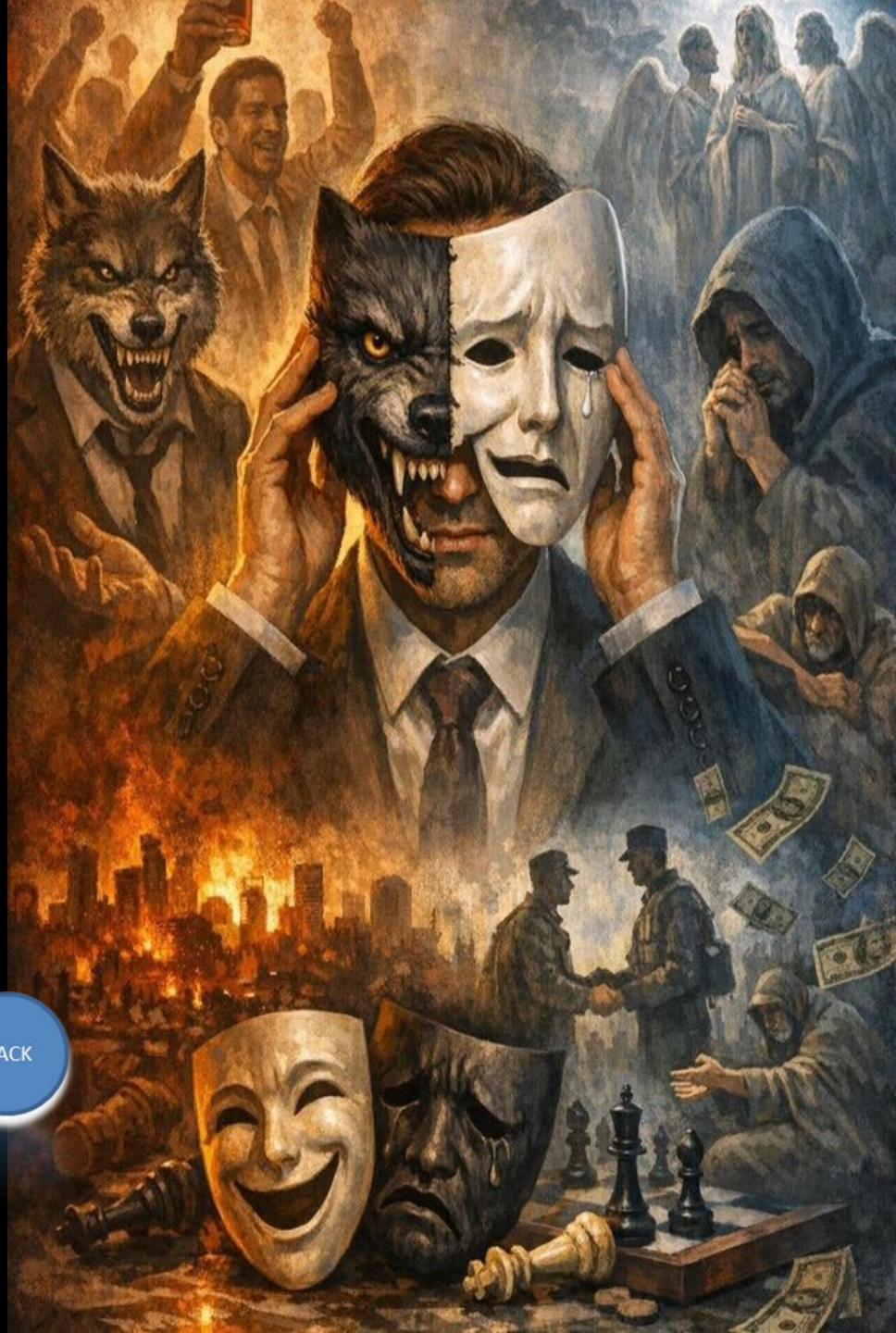
then they will be told, “Greetings to you from the people of the right.”



BACK

ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ
ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ

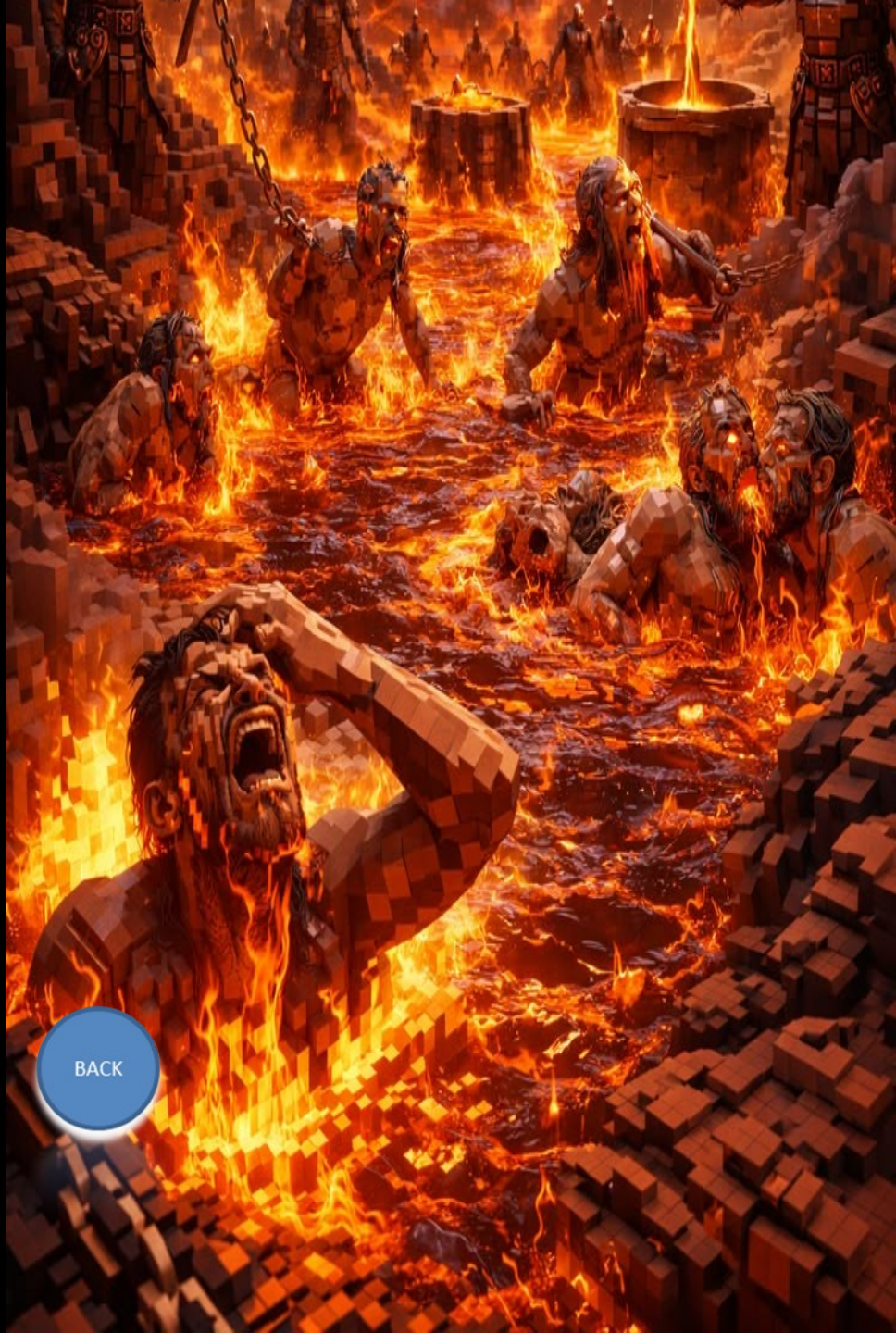
But if such person is one of the misguided deniers,



BACK

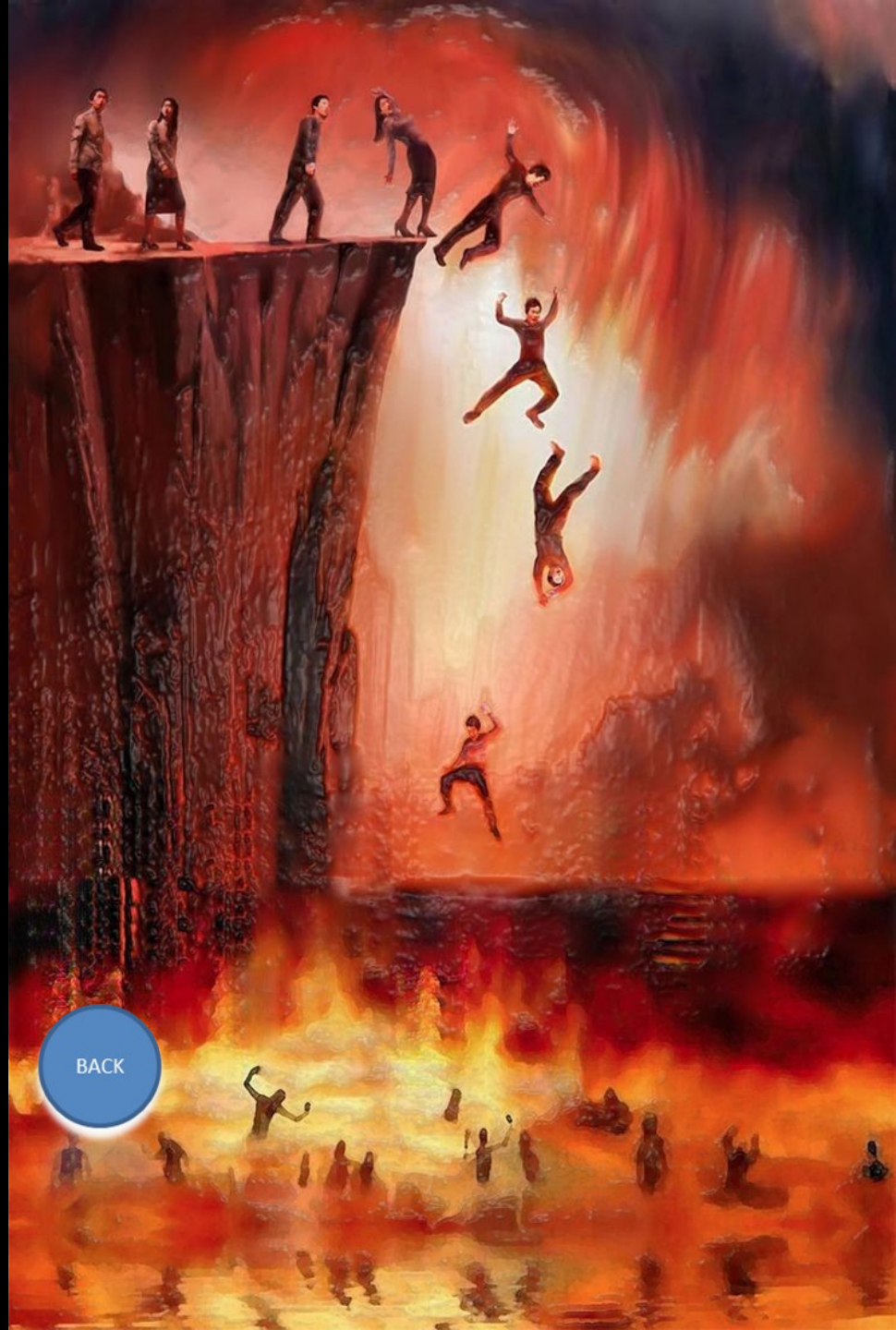
فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾

then their accommodation will be boiling water to drink



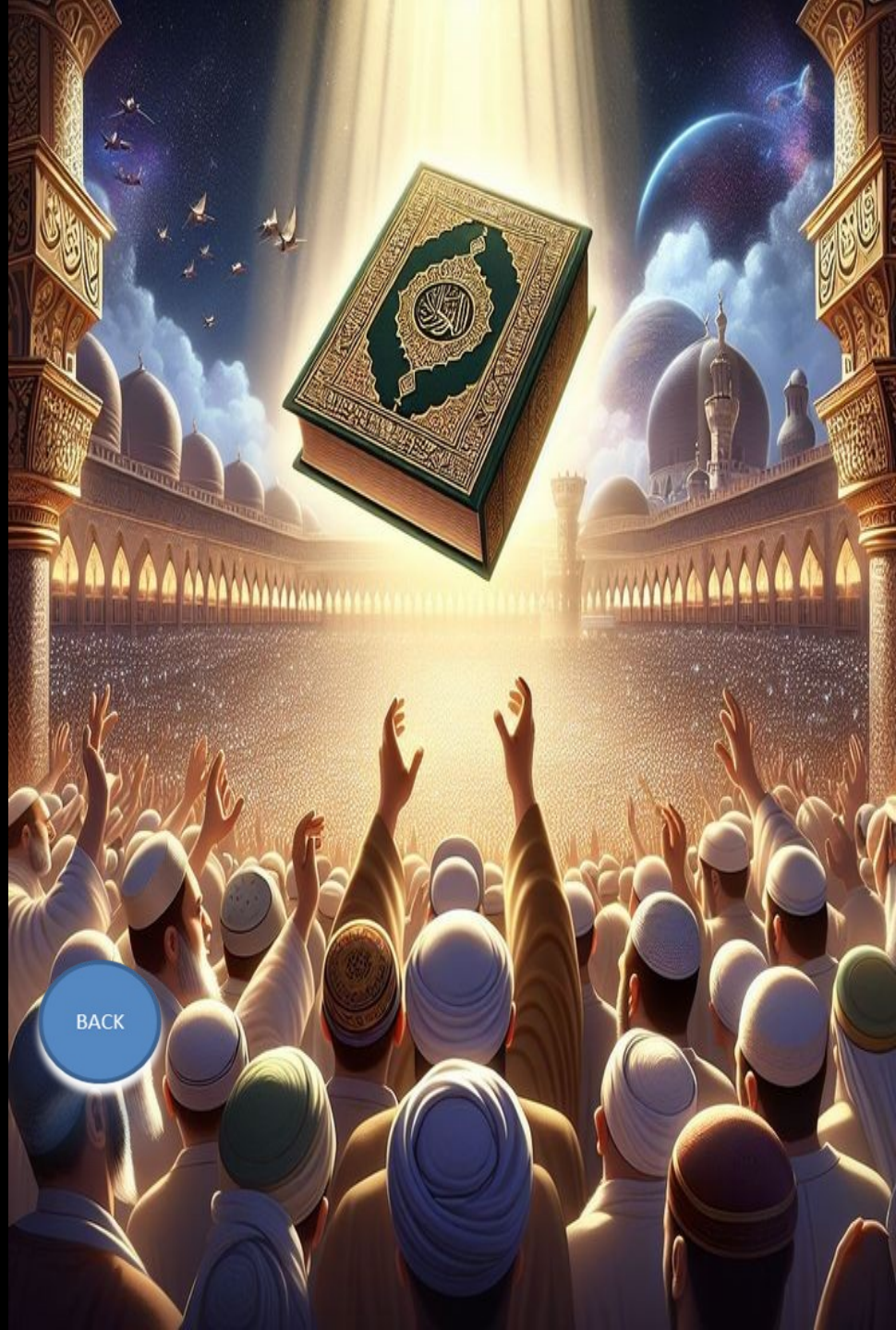
وَتَصْلِيَةُ جَحِيمٍ

and burning in Hellfire.



إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾

Indeed, this is the absolute truth.



فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

So glorify the Name of your Lord, the Greatest.

EXCERCISES

BACK

1. Remembering (Recall)

1) What does the word Al-Wāqi'ah mean?
2) What is the main subject of this surah?
3) Into how many groups will people be divided on the Day of Judgment?
4) Name the three groups mentioned in the surah.
5) Who are As-Sābiqūn (the Foremost)?

1. Remembering (Recall)

6) What rewards are prepared for the people of Paradise?

7) What punishments are described for the people of the Left?

8) What examples of Allah's creation are mentioned as proofs of His power?

9) Which natural blessings does Allah ask people to reflect upon?

10) What happens to the soul when a person dies according to the end of the surah?

2. Understanding (Comprehension)

1) Why is the Day of Judgment called Al-Wāqi'ah (The Inevitable Event)?
2) Explain the difference between the three groups of people mentioned in the surah.
3) Why does Allah describe both Paradise and Hell in detail?
4) What lesson can we learn from Allah's description of the creation of humans?

2. Understanding (Comprehension)

5) How do the examples of rain, crops, and fire prove Allah's power?
6) Why does Allah remind people that they cannot control life and death?
7) Explain how the descriptions of Paradise encourage believers.
8) What message does the ending of the surah give about death?

3. Applying

1) How can remembering the three groups of people affect your daily choices?
2) Which qualities should a Muslim develop to become among As-Sābiqūn?
3) How can reflecting on nature strengthen your faith in Allah?

3. Applying

4) How should a Muslim respond after reading about the rewards of Paradise?

5) What actions should you avoid after learning about the punishment of the people of the Left?

6) How can this surah help someone who doubts resurrection?

4. Analyzing

1) Compare the characteristics of the people of the Right and the people of the Left.
2) Compare the rewards of As-Sābiqūn with those of the people of the Right.
3) Why does the surah move from describing the Hereafter to discussing Allah's signs in creation?

4. Analyzing

4) Analyze how the examples of creation support the belief in resurrection.

5) What relationship exists between gratitude to Allah and the blessings mentioned in the surah?

6) How does the conclusion of the surah reinforce its main message?

5. Evaluating

1) Which description in the surah do you think has the strongest impact on people's hearts? Why?
2) Why is belief in the Hereafter essential for a Muslim's behavior?
3) Do you think reflecting on Allah's creation is an effective way to strengthen faith? Explain.

5. Evaluating

4) Which group mentioned in the surah would you most like to belong to? What evidence from the surah supports your answer?

5) Why do you think Allah repeatedly reminds people of blessings they often overlook?

6) In your opinion, why does the surah combine warnings with promises of reward?

6. Creating (Higher-Order Thinking)

1) Design a chart comparing the three groups of people mentioned in the surah.
2) Create a mind map showing the main themes of Surah Al-Wāqi'ah.
3) Write a short reflection explaining how this surah can motivate a person to improve their deeds.
4) Prepare a speech encouraging others to reflect on Allah's signs mentioned in the surah.

6. Creating (Higher-Order Thinking)

4) Create a poster illustrating the blessings of Paradise described in the surah without depicting people or living beings.
5) Write three practical goals that could help a Muslim strive to be among As-Sābiqūn.
6) Compose a short paragraph explaining the connection between Allah's power in creation and His ability to resurrect all people.
7) Design an infographic summarizing the sequence of ideas in the surah from the Day of Judgment to the conclusion about death and resurrection.

و الحمد لله رب العالمين